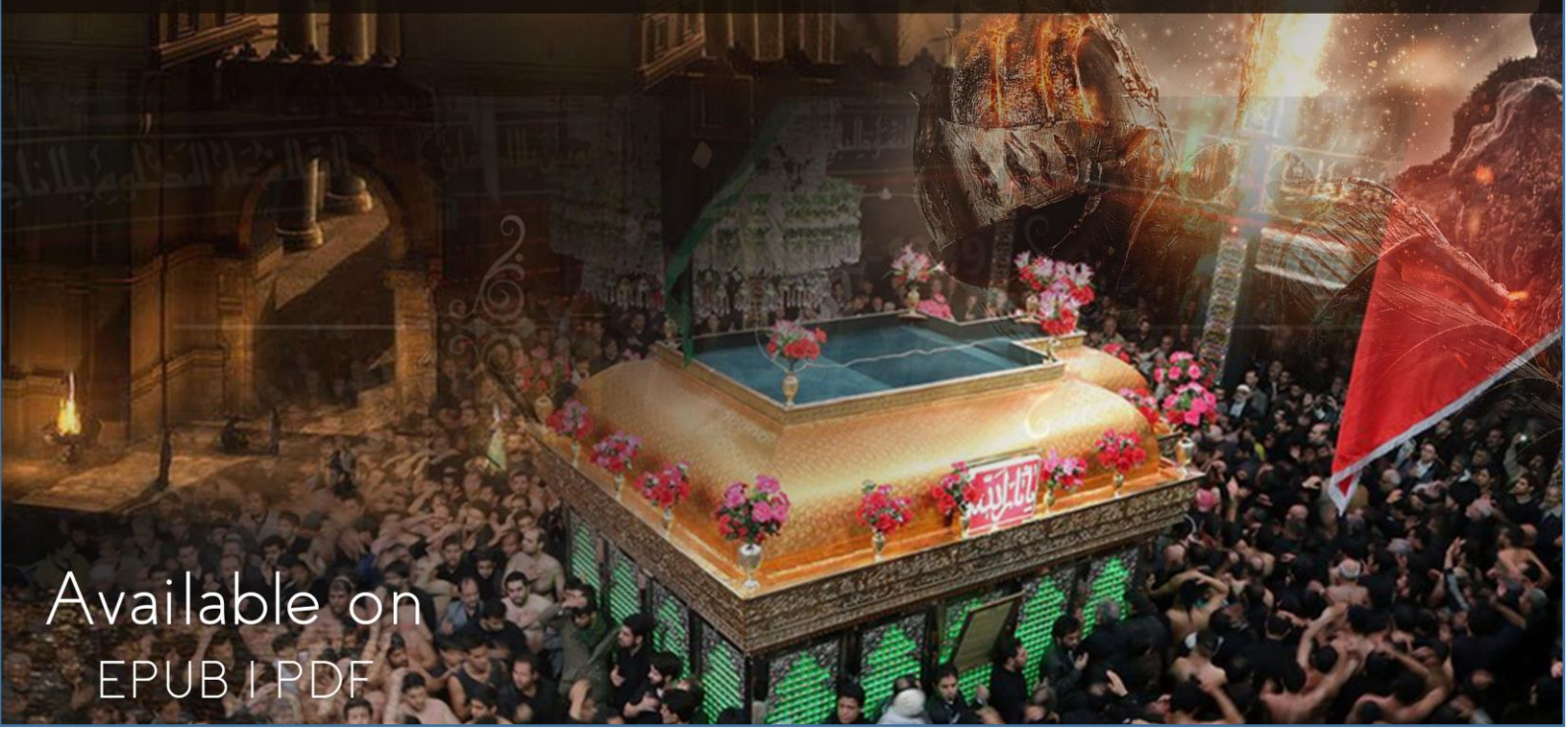
A Compilation of articles

On Paganic Twelver shia and their state



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…The Shiites have many different sects, each one having a variety of deviations. The most dangerous of them is the Khomeinian Raafidhah Twelver Sect (the official religion of Iran), due to the large number of their missionaries and all the major acts of polytheism found in it, like seeking help from the (deceased) Prophetic family members, believing them to have knowledge of the Unseen, especially the twelve imams, as they claim. This is also due to their expelling the majority of the Companions from the Religion and their abusive speech toward them, the likes of Aboo Bakr and ‘Umar (may Allaah be pleased with them). We ask Allaah for safety from the falsehood they are upon…

The Safawiyyah

The Safawī State was a political cult of the Ithnā-'Ashriyyah (Twelver) Rāfidah, whose state was founded by Ismā'īl Ibn Haydar in 906AH and officially fell in 1148AH. In addition to their atrocious revival of Rafd (the religion of the Rāfidah), they laid great emphasis on the Persian language (Farsi) and culture. Today's Rāfidah are undoubtedly a continuation of this cult as they practice the same Rafd, implement the same policies towards Ahlus-Sunnah, and propagate the same Persianism.

Named after Ishāq al-Ardabīlī (died 735AH), who was of Turkmen or Kurdish origin and famous as "Safī ad-Dīn," the Safawiyyah is a group that started as a supposedly "Shafi'ī" tarīqah (Sūfī order), which transformed into a militant Rāfidī movement to become a tyrannical state that subdued Persia with ambitions to wipe out all traces of the Sunnah and its people.

Their first "shāh" (Persian king) came to power in 906AH. He was Ismā'īl Ibn Haydar, a direct descendant of Safī ad-Dīn, and was marked by both severe deviance and brutality. Ash-Shawkānī said of him, "His following grew until he attacked and vanquished the sultan of Shirvan, whom his army captured. He then ordered them to cook him in a cauldron and eat him" [Al-Badr at-Tāli']. It is not surprising then to hear that when Ismā'īl defeated the emir of Merv, he dismembered him – dispatching his limbs across Persia – and covered his skull with gold and gems to use it as a chalice at social events.

Ismā'īl's claim was that he received instructions from the awaited "Mahdī," becoming "Allah's representative on earth" to usher in a new state and sponsor the 12 imāms considered "infallible" by the Rāfidah. Due to his Sūfī background, he claimed to receive "ilhām ghaybī," a kind of "gnostic inspiration," resulting in his followers ascribing a divine status to him, even considering him "Allah's spirit incarnate" – we seek refuge with Allah from such blatant kufr!

With the full support of the Qizilbāsh[1] Rāfidī militia, Ismā'īl killed scores of Muslims, especially targeting any scholars teaching the Sunnah. He massacred thousands upon thousands and burned all the books of Ahlus-Sunnah, not even sparing their copies of the Qur'ān. Originally hosting an overwhelming Sunni-majority population, Persia, eastern Iraq, and Khurāsān were once bustling with knowledge conveyed by the likes of linguists Sībawayh and al-Azharī; hadīth masters al-Bukhārī and Muslim; mufassirīn at-Tabarī and al-Baghawī; and fuqahā' al-Marwazī and Ibnul-Mundhir. But once controlled by the Safawiyyah, these lands became virtually void of scholarship.

1 These were Turkic militias organized by Ismā'īl's father and known as the Qizilbāsh (Turkish for "Redheads") because of their crimson crowns of twelve gores each, representing their allegiance to the Twelver sect.

An age of darkness quickly spread over the once enlightened Persia. Ismā'īl and his descendants worked to forcefully convert the Sunni majority to the Rāfidī religion. The same took place in other Sunni majority lands, including Azerbaijan. Arab Rāfidī "scholars" from Lebanon, Bahrain, and Iraq were imported to teach their deviant tenets. The most famous of them – and one of the first to arrive – was 'Alī Ibn al-Husayn al-Karakī (died 940AH), who was given the position of "Shaykhul-Islām" and put in charge of an official agency established to oversee the conversion of Ahlus-Sunnah. It was al-Karakī who issued the fatāwā allowing Ithnā-'Ashrī Rāfidah to use military force to establish their rule, thus "substantiating" Ismā'īl's claims and justifying all of his abuses. Many Sunnis left Persia, but those who stayed were persecuted, having to decide to either apostatize or face death. Regarding this process and his cruelty to Ahlus-Sunnah, Ismā'īl said, "This matter concerns me not, as Allah and the infallible imāms are with me, so I fear no one. If any of my subjects voice any objection, I shall unsheathe my sword and leave none alive."

The adhān was altered to reflect Rāfidī "fiqh," adding the phrase "ashhadu anna 'alīyyan walīyullāh" ("I testify that 'Alī is the walī of Allah"). Imāms were ordered to curse Abū Bakr as-Siddīq, 'Umar Ibn al-Khattāb, and 'Uthmān Ibn 'Affān during every Jumu'ah sermon.

Sunni graveyards were desecrated and their masājid destroyed. Tomé Pires, a crusader and Portuguese ambassador to China, who traveled through Persia during 916 and 917AH, witnessed this, saying, "He [Ismā'īl] renovates our churches yet destroys the masājid of Muslims who follow the Sunnah" [Summa Oriental].

In imitation of Ibn Buwayh, a Rāfidī leader of the fourth century, Ismā'īl revived public observance of al-Husayn's death, the rituals of which were described by Ibn Kathīr, who said, "Orders were given [by Ibn Buwayh] for the markets to close, for women to wear hair-woven sackcloths, and to go out with their faces and hair uncovered, as they slapped their faces and wailed for al-Husayn Ibn 'Alī Ibn Abī Tālib. Ahlus-Sunnah were unable to prevent this due to the number of Shī'ah and their dominance, as the ruler was on the side of the Shī'ah" [Al-Bidāyah wan-Nihāyah].

Festivities marking the assassination of 'Umar Ibn al-Khattāb Ra were also established during this time. This practice was supported by Muhammad Bāqir al-Majlisī (died 1111AH), regarded as one of the most important Safawī palace "scholars" also given the title "Shaykhul-Islām" by the "shāh." On celebrating 'Umar's death, he said, "What is known among Shī'ah in the major cities and lands of our present time is that it [the assassination of 'Umar] was on the 9th of Rabī' al-Aw- wal, and it is a day of celebration" [Bihār al-Anwār]. He then mentioned a fabricated report as evidence that this was the day of 'Umar's death (which was actually on the 26th of Dhul- Hijjah) and that it is to be considered the greatest 'īd for the supporters of Ahlul-Bayt!

Like present-day Rāfidah, the Safawiyyah were known for their allegiance to crusaders. Ismā'īl – then in control of Hormuz – allied with the crusader Portuguese between 921 and 927AH to assist them in their conquest of al-Bahrayn and al-Qatīf in the eastern Arabian Peninsula, directly defying one of the Prophet's final command's to expel the mushrikīn from the Arabian Peninsula. But due to the Portuguese enlisting the aid of "Sunni" puppets instead of Rāfidī ones, Ismā'il's great grandson 'Abbās broke off Safawī relations with those crusaders – only to engage British crusaders in another alliance sparked by continued correspondence with European rulers from the era of his grandfather, Tahmāsp Ibn Ismā'īl.

It was 'Abbās who invited the crusaders Anthony and Robert Shirley, under the command of the Earl of Essex, to "modernize" the Safawī army in order to assist their cross-worshiping allies further. Even towards the end of the Rāfidī dynasty, in 1119AH, the Safawī Husayn sought naval support from France's Louis XIV to take control over parts of the Arabian Gulf.

They used such alliances, as well as crafty politics with their neighbors, to further infiltrate lands in which Sunnis resided. Making agreements with the Ottomans in 962AH, the Rāfidī Safawiyyah were given permission to enter the Arabian Peninsula – like Saudi has permitted for them today – to perform Hajj in Makkah, even though Allah said, *{O you who believe! Indeed the mushrikīn are impure, so do not let them approach al-Masjid al-Harām after this year of theirs} [At-Tawbah: 28].*

Though their influence spread throughout the lands they conquered, and though their lasting effects are felt even today, the Safawī "shahs" lived and died in disgrace. Ismā'īl, after a crushing defeat damaged his alleged "divine" image, withdrew to his palace, where he spent his final days in a drunken daze and died in 930AH, just 38 years old. Tahmāsp Ibn Ismā'īl died of poisoning in 984AH. Ismā'īl Ibn Tahmāsp had his brothers killed and blinded in order to secure his place on the throne, but after only one year in power he was accused of not being Rāfidī enough, poisoned to death, and thus overthrown by his mostly-blind brother Muhammad Khudābandah. Serving as "shāh" for 10 years, Khudābandah's reign ended when he was imprisoned by his own son, 'Abbās, who assumed his father's position. Both a drunkard and a sodomite, he killed his heir Muhammad Bāqir, blinded two of his other sons, and then died in 1038AH. His alcoholic, opium-addicted grand-son, the notably weak Sām Ibn Muhammad Bāqir, succeeded him and died in 1052AH. His son 'Abbās ruled until his death in 1077AH. Sulaymān Ibn 'Abbās Ibn Sām took over and died of alcohol abuse in 1105AH. Husayn followed, only to be captured in his capital, dying while imprisoned during a fit of insanity. Tahmāsp Ibn Husayn led for a few years, until his son 'Abbās deposed him with the help of the unrelated Nādir Khān, who then took power for himself. Thus ended the Safawī dynasty, but the Safawī-Rāfidī political ideology and persecution of Ahlus-Sunnah continued unsevered in Persia by the Ashfāriyyah of Nādir Khān, then the Zandiyyah, then the Qājāriyyah, then the Pahlaviyyah, and then today's Khomeini-inspired Iranian regime, whose supporting "scholars" take "guidance" from the likes of the Safawiyyah, considering them the standard bearers of "good" governance. The Iranian Rāfidī "scholar" 'Abbās al-Qummī (died 1359AH) wrote, "Safī ad-Dīn al-Ardabīlī: He is the Supreme Saint, the Proof of the Perfectly Pure … Descended from him are the Safawī sultans who spread the symbols of religion and promoted the supporters of Amīrul-Mu'minīn (i.e. 'Alī Ibn Abī Tālib), peace be upon him" [Al-Kunā wal-Alqāb]. To

the Rāfidī scholars of today, Ismā'īl was establishing Allah's religion, fighting in His path. The Iraqi Rāfidī "scholar" Hasan as-Sadr (died 1354AH) called him, "The Raider in the path of Allah, Shāh Ismā'īl as-Safawī" [Takmilat Amal al-Āmil].

However, like their Rāfidī descendants of today, the Safawiyyah had nothing to do with Islam other than to deter the people from it. Their Rāfidī state left behind a rotten cultural legacy filled with spite, and that hatred was directed to none other than Ahlus-Sunnah. It is important to make the connection that this wicked legacy – regarding Ahlus-Sunnah as their central adversary, not the Jews, crusaders, or apostates – is upheld by the Iranian, Iraqi, Lebanese and other Rāfidah of our time as their religion in addition to the worship of the dead and other forms of kufr and shirk.

Just as the Roman Empire never fully fell, but merely adopted new names, the Safawiyyah thrive – based in Iran – with their Rāfidī aim of eradicating Ahlus-Sunnah and replacing them with a population of apostasy.

From the Origin Of Shia to Dajjal

The Rāfidah and the Jews

The Tābi'ī ash-Sha'bī Rh (died 104AH) said, "I warn you against the followers of deviant desires. And the worst of them are the Rāfidah, as they are the Jews of this Ummah. Some of them are Jews who fake Islam to spread their deiance, just as Paul of the Jews faked Christianity to spread his deviance, hoping the Jews would become victorious. The Rāfidah hate Islam just as the Jews hate Christianity. They did not enter Islam longing for Allah or fearing Him, rather out of spite for the people of Islam and so as to inflict harm upon them. Their prayers do no exceed their ears. Indeed, 'Alī Rh burned them alive and banished them to other lands. Amongst them was 'Abdullāh Ibn Saba', a Jew from the Jews of Sanaa, who was banished to Sābāt."

He Rh also said, "Indeed, the calamity of the Rāfidah is the same as the calamity of the Jews. The Jews say that only a person from the lineage of Dāwūd is suited for kingship. The Rāfidah say that only a person from the lineage of 'Alī is suited for imāmah. The Jews say that there is no jihād until the Messiah comes forth and a sword descends from the heavens. The Rāfidah say there is no jihād until the Mahdī comes forth and a caller calls out from the heavens saying, 'Follow him.' The Jews distorted the Tawrāh. The Rāfidah did the same, distorting the Qur'ān. The Jews are not truthful when they say salām to the believers, rather they say, 'May sām be upon you.' And sām means death. The Rāfidah are the same. The Jews consider the wealth of all people to be halāl, as Allah described them in the Qur'ān as saying, {"There is no blame upon us concerning the illiterate [meaning the Arabs]"} [Āl 'Imrān: 75]. The Rāfidah are the same, as they consider the wealth of all Muslims to be halāl. The Jews consider the blood of all Muslims to be halāl. The Rāfidah are the same. The Jews consider the cheating of people to be halāl. The Rāfidah are the same. The Jews hate Jibrīl and say he is their enemy from amongst the angels. The Rāfidah are the same, as some of them claim that Jibrīl mistakenly descended with revelation upon Muhammad ﷺ and abandoned 'Alī Rh."[1]

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1 The various statements of ash-Sha'bī were reported by al-Khallāl in "As-Sunnah," al-Lālikā'ī in "Sharh Usūl al-I'tiqād," Ibn Taymiyyah in "Minhāj as-Sunnah," and others.

It is is a reality of which there is no doubt. The Jews and the Rāfidah are two sides of the same coin. The religion of Rafd ("Shiism") was nothing but a plot by a Jew – Ibn Saba' – following the footsteps of his Jewish predecessor Paul, who had corrupted the pure religion of the Messiah As, leaving the Christians upon the Pauline deviance and heresies of the cross, original sin, incarnation, atonement, the lordship, divine sonhood, and godhead of the Messiah, and antinomianism (abandonment of the Law of Mūsā As).

Who Was Ibn Saba'?

The Jew Ibn Saba', like Paul, hated Islam and desired to deviate the Muslims and corrupt their religion by innovating deviant concepts including the godhood, lordship, and second coming of 'Alī Ibn Abī Tālib Ra. At the same time, he strived to create strife amongst the Muslim ranks, inciting against the Righteous Khalīfah 'Uthmān Ra until 'Uthmān was killed. The killing of 'Uthmān led to the deaths of more Muslims and the eventual emergence of the Khawārij, who assassinated 'Alī Ra, who Ibn Saba' had once claimed was Allah!

About him, Ibn Taymiyyah Rh said, "The first to innovate Rafd was a heretical hypocrite named 'Abdullāh Ibn Saba'. He wanted thereby to corrupt the religion of the Muslims like Paul – the author of the letters read by the Christians – innovated for the Christians heresies by which he corrupted their religion. Paul was a Jew who hypocritically faked Christianity with the intent to corrupt it. Ibn Saba' was also a Jew intending the same. He strived to spread falsehood aiming to corrupt the religion, but was unable to do so. However, some discord and strife occurred amongst the Muslims, strife in which 'Uthmān Ra was killed. Ttereafter the fitnah transpired" [Majmū' al-Fatāwā].

At-Tabarī Rh said in histārīkh, "Ibn Saba' adopted Islam during the khilāfah of 'Uthmān. He then toured the Muslims' lands, trying to deviate them. He started with al-Hijāz, then al-Basrah, then al-Kūfah, then ash-Shām. He did not succeed in launching his plot amongst the people of Shām. They eventually expelled him. He then went to Egypt and called its people. Amongst what he said to them was, 'How strange are a people who claim that 'Īsā will return but deny that Muhammad will return, whereas Allah said, {In-deed, He who imposed upon you the Qur'ān will bring you back to a returning place} [Al-Qasas: 85].[2] Therefore,

2 The scholars of tafsīr say that the verse was a promise to the Prophet ﷺ that he would once again return to Makkah after being forced afrom it

Muhammad is more worthy of returning than 'Īsā.' Some people accepted his call and he thereby innovated for them the concept of the second coming. They started talking about it. He then said to them, 'There were a thousand prophets and every prophet had an heir. 'Alī was the heir of Muhammad.' He then began to say, 'Muhammad was the final prophet and 'Alī was the final heir.' He then began to say, 'Who can be more tyrannical than a person who does not execute the bequest of Rasūlullāh ﷺ, and thereafter pounced upon the heir of Rasūlullāh ﷺ, taking authority of the Ummah!' He then said, "Uthmān took the matter without right. 'Alī is the heir of Rasūlullāh ﷺ. So rise for this matter and provoke it. Begin by defaming your leaders. Manifest yourselves in commanding good and forbidding evil, so that you win over the people and then call them to this matter.' He then sent out his callers and wrote to those who had been corrupted in the lands and who had written to him beforehand. They would secretly call to the belief they held. They displayed themselves in commanding good and forbidding evil, sending out letters to the various regions, letters defaming the leaders."

Ibn Saba' died around 40AH, after spreading the seeds of Rafd and fitnah for generations to come. He is the founder of Rafd and considered the instigator of the Khawārij. For this reason, the scholars who wrote about the various deviant sects mention him in their discussions on the Khawārij in addition to those on the Rāfidah. The Khawārij did not emerge except as a result of Ibn Saba's plot against 'Uthmān Ra. Ibn Saba's followers would later agree with the Khawārij on a fundamental tenet of their heresy, that is, like the Khawārij, they would pronounce takfīr upon most of the Sahābah, all the common Muslims, and all the khulafā'.

The Meaning of "Rāfidah"

Ibn Saba's fitnah ultimately led to the forming of the sect known as the Rāfidah, who would carry a modified form of his da'wah. The sect, like all deviant sects, would evolve over time, innovating more and more heresies, kufr, and wickedness.

As for the name "Rāfidah," then it comes from the word "rafada" meaning to reject. They were named so when they came to Zayd Ibn 'Alī Ibn al-Husayn Ibn 'Alī Ibn Abī Tālib Rh (died 122AH) and asked him to declare barā'ah from Abū Bakr and 'Umar Ra in exchange for their support. He refused to do so and instead said, "May Allah have mercy upon them both." So they told him, "We then reject you." Henceforth, they were called "the rejecters." Thescholars also called them so because the Rāfidah rejected the imāmah of Abū Bakr, 'Umar, and 'Uthmān, because they rejected the Sahābah, because they rejected the Sunnah, and because they essentially rejected the Qur'ān and the religion of Islam.

As for the name "Shī'ah," then it is from the root "shāya'a" meaning to support, as the Rāfidah claimed to support 'Alī Ra, preferring him to Abū Bakr and 'Umar Ra.

As for the names "Ithnā'ashriyyah," meaning "twelver," and "Imāmiyyah," from the root "imām," then it is due to their belief in a line of twelve imāms whom they claimed were "ma'sūm" (infallible). These twelve are 'Alī Ibn Abī Tālib and his two sons al-Hasan and al-Husayn, the three of whom were Sahābah ; then al-Husayn's son 'Alī as-Sajjād, his son Muhammad al-Bāqir, and then his son Ja'far as-Sādiq, the three of whom were all notable scholars famous for their great piety. After them came Ja'far's son Mūsā al-Kādhim, his son 'Alī ar-Ridā, his son Muhammad al-Jawād, his son 'Alī al-Hādī, and then his son al-Hasan al-'Askarī. All of whom were famous for their piety. But none of these eleven was upon Rafd, except according to the fabrications propa- gated by the Rāfidah.

As for their twelfth "imām," then he is Muhammad the alleged son of al-Hasan al-'Askarī. He is referred to as "al-Mahdī" by the Rāfidah. They claim he was born in 255AH in Samarra of Iraq and that news of his birth was hidden from the public out of fear he would be killed by the khulafā'. They claim that when he was five years old and his father passed away, he became the "imām" of his era and went into hiding after entering a cellar beneath his father's home. This period the Rāfidah refer to as "Al-Ghaybah as-Sughrā" (the Minor Occultation). During this period, no one had contact with their so-called "imām" except for four "deputies" or "emissaries," who were his only link to the outside world. This "Minor Occultation" lasted about 70 years, until the last so-called "deputy" died in 329AH. The Rāfidah claim that shortly before his death, the last deputy received a letter from the "Mahdī" stating, "Death will come to you within the next six days. So gather your strength. Do not designate anyone to replace you after your death. The Major Occultation will commence with your demise. My reappearance will occur only by the permission of Allah, after a very long time" [Kamāl ad-Dīn – Ibn Bābawayh].

However, at-Tabarī, Ibn Hazm, and Yahyā Ibn Sā'id all reported that al-Hasan al-'Askarī didn't have any descendants [As-Siyar – adh-Dhahabī]. Even if one were to claim that his immediate family had successfully hidden the reality of his birth from the masses for 72 years, how did he remain hidden from the world and live for almost 1200 years? If it were obligatory to believe so, it would have been mentioned in the Qur'ān and the Sunnah. Thus, there is no doubt that their "mahdī" is nothing but a fabrication amongst many by the lying Rāfidah, who follow the footsteps of their Bātinī brethren. Many of the Bātiniyyah (heretical sects that claim the Qur'ān has hidden meanings contrary to its apparent words) also believe in a hidden "imām" who went into occultation and who has select "deputies" representing, calling to, or communicating with him. Most famous of these sects is the Ismā'īliyyah (the Seveners), who believe in the occultation of Muhammad Ibn Ismā'īl Ibn Ja'far as-Sādiq, who they claim was hidden by his father and grandfather, and will have a second coming.

These tenets of extreme ignorance and deviance is what led ash-Sha'bī Rh to also say, "I saw the Rāfidah holding on to stems having no roots.[3] If I wanted them to offer their necks to me as slaves, or fill my house with gold, or perform pilgrimage to this house of mine so that I lie

3 I.e. they have claims and practices having no prophetic basis.

just once upon the tongue of 'Alī Rh, they would do so. By Allah, I will never lie upon his tongue. Indeed, I have studied the people of desires and have not found any more foolish than the Rāfidah. If they were birds, they would be vultures. And if they were beasts, they would be donkeys."[4]

The Ruling upon the Rāfidah

The statements of the Salaf pronouncing takfīr upon the Rāfidah are famous. Imām Ahmad Rh was asked about one who curses Abū Bakr, 'Umar, or 'Ā'ishah. He replied, 'I don't consider him to be upon Islam' [As-Sunnah – Al-Khallāl]. He also said, 'I fear kufr for those who – like the Rāfidah – curse the Sahābah. We can safely say that one who curses the Sahābah of the Prophet ﷺ has left the religion' [As-Sunnah – Al-Khallāl]. He also said, 'The Rāfidah are those who declare barā'ah from the Sahābah of Muhammad ﷺ, curse them, degrade them, and curse the leaders of the Sahābah except for four: 'Alī, 'Ammār, al-Miqdād, and Salmān. The Rāfidah have nothing to do with Islam at all' [As-Sunnah]. Al-Bukhārī Rh said, 'It makes no difference to me whether I were to pray behind a Jahmī or Rāfidī or behind a Jew or Christian. They are not to be greeted with salām. Their ill are not to be paid a sick visit. They are not to be married. Their funerals are not to be attended. The meat they slaughter is not to be eaten' [Khalq Af'āl al-'Ibād]. Ahmad Ibn Yūnus Rh (died 227AH) said, 'If a Jew were to slaughter a sheep and a Rāfidī were to slaughter one, I would eat from the sheep slaughtered by the Jew and not eat from the one slaughtered by the Rāfidī, because the Rāfidī is a murtadd' [As-Sārim al-Maslūl – Ibn Taymiyyah].

4 See footnote #2.

Ibn Hazm Rh said, 'The Rāfidah are not from the Muslims' [Al-Fisal]. Ibn Taymiyyah Rhsaid, 'Whoever claims that some āyāt of the Qur'ān were deleted or hidden... then there is no difference of opinion on making takfīr of him. Also, whoever claims that the Sahābah apostatized after Rasūlullāh ﷺ except a very few who didn't exceed dozen, or that they mostly became fussāq (major sinners), then there is no doubt on making takfīr of him, because he has denied the praises of them that the Qur'ān dictated in several places. Rather, whoever doubts the kufr of such a person, then takfīr of him is obligatory. This is because the meaning of this statement is that the transmitters of the Qur'ān and the Sunnah were kuffār or fussāq. It also means that those indicated by this verse {You are the best nation produced for mankind} [Āl 'Imrān: 110], whose best generation was the first, were mostly kuffār or fussāq. It also means that this Ummah was the worst of nations and the predecessors of this Ummah were the most evil of its people! The kufr of such a person is known by necessity from the religion of Islam' [As-Sārim al-Maslūl]. As-Sam'ānī said, 'The Ummah has Ijmā' on takfīr of the Imāmiyyah because they believe the Sahābah to be deviant and reject the Ijmā' of the Sahābah and attribute to them matters that are not befitting of them' [Al-Ansāb]'" [Abridged from "Hal Atāka Hadīth ar-Rāfidah 1"].

The imāms of the Salaf pronounced takfīr upon the Rāfidah and exposed their reality... Imām Mālik Rh said, 'He who curses the Sahābah of Rasūlullāh ﷺ has no share of Islam' [As-Sunnah – AlKhallāl]. Mālik also commented on the following verse:

{And the description of them [the Sahābah] in the Injīl is as a plant which produces its offshoots and strengthens them so they grow firm and stand upon their stalks, delighting the sowers—so that Allah may enrage by them the kuffār} [Al-Fath: 29] by saying, 'Thus whoever is enraged by the Sahābah is a kāfir.' Imām ash-Shāfi'ī followed him in this deduction" [Ilā Ummatī al-Ghāliyah].

The Kufrī Tenets and Deeds of the Rāfidah

The reasons for pronouncing takfīr upon the Rāfidah are several, most important of which are:

1) They are the sect most famous for grave-worship amongst all deviant sects. Much grave-worship that entered into pockets of "Ahlus-Sunnah" originated from Rafd and the Rāfidah. Ibn Taymiyyah Rhsaid, "The first to fabricate these ahādīth about travelling to visit shrines built upon graves were the people of deviant heresies such as the Rāfidah and their likes" [Majmū' al-Fatāwā].

The Rāfidah now prostrate to graves and circumambulate them. They supplicate the buried and seek intercession from them. Their hearts are attached to them more than Allah! This shirkī apostasy is something of which all of them– both their leaders and laymen – are guilty. If this were their only kufr, it would be more than sufficient to declare them all apostates.

2) The Rāfidah make takfīr of the majority of the Sahābah, hate them, and curse them. Muhammad Ibn 'Abdil-Wahhāb Rh said, "The verses of the Qur'ān about the virtues of the Sahābah are numerous and the ahādīth on this are altogether mutawātir explicitly stating their righteousness. Thus whoever believes that the Sahābah or majority of them became fāsiqīn or murtaddīn or believes in the right or legality of cursing them has thereby disbelieved in Allah and His Messenger, denying the virtues of the Sahābah that Allah and His Messenger related" [Ar-Radd 'Alar-Rāfidah]. He also said, "This is a demolition of the very basis of the religion, because its basis is the Qur'ān and Hadīth. If it were assumed that those who learned from the Prophet ﷺ all apostatized except a very few whose number is meager, people would then doubt the Qur'ān and the Hadīth. And we seek refuge from a creed that dictates the collapse of the religion" [Ar-Radd 'Alar-Rāfidah].

For this reason, most of the Rāfidah – except those practicing taqiyyah (masking their kufr) – consider that āyāt of the Qur'ān were omitted, modified, and fabricated by the Sahābah and that therefore the Qur'ān with Ahlus-Sunnah is incorrect and incomplete!

3) In addition to their heretical stance towards the majority of the Sahābah, the Rāfidah especially emphasized their hatred and takfīr of the best and most famous Sahābah including Abū Bakr, 'Umar, and 'Uthmān. They did the same towards the wives of the Prophet ﷺ especially 'Ā'ishah Ra daughter of Abū Bakr and Hafsah the daughter of 'Umar Ra. Can someone claim a mustard seed of faith while hating the wives of the Prophet ﷺ and the best of his companions!

Al-Awzā'ī r (died 157AH) said, "Whoever curses Abū Bakr as-Siddīq Ra has apostatized" [Al-Ibānah as-Sughrā – Ibn Battah]. Al-Firyābī Rh (died 212AH) was asked about one who curses Abū Bakr. He replied, "He is a kāfir" [As-Sun- nah – al-Khallāl].

4) The Rāfidah defame 'Ā'ishah Ra and her chastity and thereby the honor of the Prophet ﷺ, clearly denying the Qur'ān, as Allah revealed verses 11 to 26 of Sūrat an-Nūr, declaring 'Ā'ishah's innocence. And whoever belies a letter of the Qur'ān is a kāfir. How much more so if he belies over a dozen verses of the Qur'ān!

Ibn Kathīr commented in his tafsīr, "The scholars have Ijmā' on that whoever curses 'Ā'ishah and accuses her [of infidelity] after revelation of these verses and what was mentioned therein, then he is a kāfir for opposing the Qur'ān."

5) The Rāfidah have fanatical love of the "twelve" imāms preferring some of them to most of the Prophets even attributing to them attributes of Allah's lordship! They claim that these imāms have control over the atoms of the universe, know the unseen, can abrogate the Qur'ān, and deserve absolute obedience.

After quoting various statements from the Rāfidah showing this kufr of theirs, Muhammad Ibn 'Abdil-Wahhāb Rh Commented, "Whoever claims that non-prophets are better or equal to the Prophets commits kufr. More than one scholar has reported Ijmā' on this [being kufr]" [Ar-Radd 'Alar-Rā- fidah].

The various forms of kufr held and practiced by the Rāfidah are so numerous, especially as they innovate new deviances with every passing day while they simultaneously wage war against Islam and support the crusaders and apostates against the Muslims.

The Verdict On Rāfidah

If a claimant of Islam worships anything or anyone besides Allah, mocks Allah, or completely abandons submission to Him, then he cannot be considered a Muslim. Islam is sincerity towards Allah and submission to Him. Its testimony declares that there is none worthy of worship and obedience except Allah. One of its prerequisites is knowledge; and one of its nullifiers is turning away from learning the very basics of Islam. Contrary to the Murji'ah and their brethren from the jihād claimants, Islam is not a superficial claim having no reality. If it were so, most of the conflicts between the Muslims and kuffār would have been resolved without the need for war. But it is this reality – that faith is word and deed – that spites the kuffār the most. They wish that just as they have abandoned most of the deeds mandated by their distorted Tawrāh and Injīl while holding on to the name of "Christianity," the Muslims would do the same. {They wish you would disbelieve as they disbelieved so you would be the same} [An-Nisā': 89].[5]

Ibn Abī Butayn Rh (died 1282AH) criticized those who excuse the likes of the Rāfidī laymen, saying, "If a person were to say about the Rāfidah of the era that they are excused due to ignorance with regards to their cursing of Abū Bakr, 'Umar, and 'Ā'ishah because the Rāfidah are ignorant blind followers, both the scholars and laymen would condemn him!" [Ad-Durar as-Saniyyah].

That was over a century ago and on the issue of cursing major Sahābah. How much more deserving of

condemnation is one who excuses the Rāfidah with regards to major shirk!

1) The claim that some scholars did not make takfīr of all the Rāfidah: It is claim is a twisting of one of two matters.

First: They refer to scholars who did not make takfīr of all the "Shī'ah," which is a label more general than that of the Rāfidah, as it includes those who preferred 'Alī to Abū Bakr and 'Umar while still recognizing the Khilāfah of Abū Bakr and 'Umar and their companionship. This is an extinct phenomenon, now only existing in historical books describing ahlul-bida'. As for the contemporary Zaydiyyah, then they have been Rāfidized by Iranian propaganda, making them a sect engaged in cursing the Sahābah after already imitating the Rāfidah in grave worship.

Second: They refer to some scholars who did not make tak- fīr of the Rāfidah, each and every one. However their fatāwā should be understood in the context of history, as the leaders of the Rāfidah had practiced taqiyyah for centuries while living under the authority of the Muslims, concealing many aspects of their religion from the Sunnī scholars, the public, and even from their own laymen until the rise of the Safawī state under the leadership of Ismā'īl as-Safawī in the tenth century after the Hijrah. Thereafter, they flagrantly declared their Bātinī creed of kufr and shamelessly manifested what it dictated to them of major shirk, openly inviting their zealous hordes to a religion of blatant kufr, leaving no Rāfdī layman innocent of apostasy. It was during this "revival" that Muhammad Bāqir al-Majlisī emerged as top religious ofcial of the Safawī state. He wrote several influential books and spread "revivalist" propaganda, leaving a lasting effect on Rafd and the Rāfdah.

'Abdullāh Ibn Muhammad Ibn 'Abdil-Wahhāb Rh said after mentioning the fatwā of Ibn Taymiyyah in which he pronounced takfīr upon the Rāfidah who make takfīr of the majority of the Sahābah, "This was the ruling upon them to begin with. As for their later generations and now, then they have added major shirk to their Rafd. They practice this shirk at shrines to an extent that even the Arabs to whom Rasūlullāh ﷺ was sent to did not reach" [Ad-Durar as-San- iyyah].

Muhammad Ibn 'Abdil-Latīf Āl ash-Shaykh likewise said after mentioning Ibn Taymiyyah's fatwā, "This was the ruling upon them to begin with. As for now, then their situation is much worse, as they have added to this deviance their worship of the awliyā' and the righteous from Ahlul-Bayt, believing that Ahlul-Bayt can benefit and harm them, supplicating them both in times of hardship and ease. They believe that this is a deed that gets them closer to Allah and a religion that they must adhere to. So whoever is in doubt of their takfīr after such, then he is ignorant of the reality of what the messengers came with and what the books were revealed with. He must therefore review his religion before the coming time of his burial" [Ad-Durar as-Saniyyah].

Twisting the select words of a few scholars to claim that the Rāfidah are "Muslims," is equivalent to taking the statements of the Salaf against the Sufis of their era – those early Sufis whose mistakes were limited to exaggerated zuhd and waswās – and then misapplying these statements to the grave-worshipping, Jahmī Sufis of later eras, thereby claiming that just as the early Sufis were misguided Muslims, the later mushrik Sufis are also misguided "Muslims"! Allah's refuge is sought from such perversion of the truth.

Are the Rāfidah Apostates or Kuffār Asliyyīn?

This question has confused some of the ignorant, as they thought that declaring the Rāfidah to be apostates necessitated that the Rāfidī raised upon Rafd was once really a "Muslim." These ignorant people then claimed that whoever declared the Rāfidah to be apostates himself apostatizes, as according to them he had declared kufr to be Islam. But their understanding is nothing but falsehood.

Talhah Ibn Musarrif Rh (died 112AH) said, "The women of the Rāfidah are not to be married. The meat the Rāfidah slaughter should not be eaten. This is because they are a people of apostasy" [Al-Ibānah as-Sughrā – Ibn Battah].

The ruling of apostasy upon the Rāfidah as a sect and individuals was quoted earlier from numerous scholars from various eras. It was also the verdict of Ibn Taymiyyah and others upon the Bātiniyyah including the Druze, the Nusayriyyah, and the Ismā'īliyyah, all of which were sects that formed centuries before these scholars. This ruling has nothing to do with the individual Rāfidī or Bātinī ever actually being a Muslim fulfilling the prerequisites of Islam. And similar to the ruling of a person who hypocritically claims Islam and then later declares his hypocrisy or a Jew that pronounces the shahādah but claims he was just joking, the person raised as a Rāfidī is treated as an apostate, although he had never truly been Muslim. This has been the ruling of scholars for centuries regarding any apostate sect.

This ruling dictates that the Rāfidah are to be treated with the sword against riddah, which differs from the sword against kufr aslī. The difference between the two swords is as follows: 1) The murtadd can be killed after he is taken prisoner even if he declares repentance. 2) The murtadd cannot pay jizyah to become a dhimmī. 3) A treaty cannot be signed with the murtaddīn. 4) Murtadd men cannot be enslaved. 5) A murtadd cannot be released for ransom. 6) A murtadd cannot be released as clemency. 7) A murtadd can be forced back into Islam. Etc.

This claim that the Rāfidah are kuffār asliyyīn implies that they must not be killed after repenting in captivity, that they could remain Rāfidah, pay jizyah, and become from ahludh-dhimmah, that a treaty could be signed with them, that their men could be enslaved, that they could be released out of clemency or for ransom, and that they should not be forced into Islam! A deviant ignoramus might even claim they are more suited to be considered from Ahlul-Kitāb than the Jews and Christians, as the Rāfidah have a kitāb, although they consider it distorted!

If one searched the books of āthār from the Salaf, he would not find any precedence for these odd opinions. Finally, the fact that the Rāfidah are apostates necessitates more severity when applying the sword of jihād to their necks.

The Crimes of the Rāfidah against Ahlus-Sunnah

Sufyān Ibn 'Uyaynah Rh (died 198AH) said, "No one holds animosity towards one of the Sahābah of Rasūlullāh except while holding more animosity towards the rest of the Muslims" [Al-Ibānah as-Sughrā – Ibn Battah].

Wallāhi, he spoke the truth. How can someone hold animosity towards Abū Bakr as-Siddīq and his daughter 'Ā'ishah – the two people the Prophet ﷺ declared to be the most beloved persons to him be on earth – and then not hate the common Muslims even more?! thus, the Rāfidah played a role in almost every conspiracy launched against Islam.

Ibn Taymiyyah Rh said, "Because they consider the Muslims to have worse kufr than the Jews and Christians, they take the enemies of the religion as their close allies, those whose enmity everyone knows of, like the Jews, Christians, and pagans. They have enmity towards the awliyā' of Allah who are the best people of the religion and the leaders of the pious" [Minhāj as-Sunnah]. He also said, "Every intelligent individual should reflect upon the episodes of evil, fitnah, and corruption in his era and before that. He will find the majority of these episodes are from the Rāfidah. You will find them to be the worst of people in making fitnah and evil" [Minhāj as-Sunnah].

By recalling historical experiences, testimonies of past eras, signs of current events, and the experiences we live today, we will understand truly the meaning of {They are the enemy, so beware of them. May Allah destroy them; how are they deluded?} [Al-Munāfiqūn: 4]. Throughout history, they have been a pang in the throats of the Muslims, a dagger in their backs, the rat that destroyed the dam, and the bridge over which the enemies of the Ummah pass."

"Shaykhul-Islām Ibn Taymiyyah spoke the truth when he described their condition after describing their takfīr of the Muslims, he Rh said, 'For this reason, they help the kuffār against the Muslim masses. They also helped the Mongols. They were one of the biggest reasons for Genghis Khan, the king of the kuffār, invading the Muslim lands. They were also the reason for Hulagu Khan's invasion of Iraq, taking of Aleppo, and plundering of as-Sālihiyyah. They also have many other treacheries they committed with their malice and deception. For this reason, they plundered the Muslim army as it travelled near them on its way back to Egypt after the first episode.

For this reason, via armed robbery, they devastate the highways of the Muslims. For this reason, they supported the Mongols and the Franks against the Muslims. The biggest sorrow was manifested by them when Islam again became victorious. Similarly, when the Muslims conquered the shores of 'Akkah and its nearby regions, the Rāfidah supported the Christians and preferred them to the Muslims … All that I described is just a part of their evil, whereas the matter is much greater. There is rancor and rage in their chests – the likes of which can be found in no other people's hearts – directed to all ranks and levels of Muslims. According to them, the greatest act of worship is to curse the awliyā' of Allah … The Rāfidah are the people who strive the most to divide the Jamā'ah of the Muslims. One of their greatest principles is to make takfīr of and curse the best of the Muslim leaders like al-Khulāfā' ar-Rāshidīn and the scholars, because everyone who does not believe in the infallible nonexistent imām has not believed in Allah and His Messenger ﷺ. The Rāfidah love the Mongols and their state, because through it they achieved honor the likes of which they could not achieve in a Muslim state. If the Muslims conquer the Christians and mushrikīn, it is a pang in the throats of the Rāfidah. If the mushrikīn and Christians conquer the Muslims, it is a celebration and joy for the Rāfidah' [Majmū' al-Fatāwā]. That ends his words, rahimahullāh. It is as if he lives amongst us describing what he witnessed with his own eyes, when he says, 'And likewise, if the Jews establish a state in Iraq or elsewhere, the Rāfidah would be from their greatest supporters, because they always support the kuffār from the mushrikīn, the Jews, and the Christians. They help them in fighting and waging war against the Muslims' [Majmū' al-Fatāwā]" [Ilā Ummatī al-Ghāliyah].

The Rāfidah were behind the early fitan during the reigns of 'Uthmān, 'Alī, and Mu'āwiyah. The Rāfidah were behind the death of al-Husayn. The Rāfidah waged war against the 'Abbāsī Khilāfah via the so-called "Fātimī" state. They supported the Mongols against the 'Abbāsī Khulafā' and the Muslim kings thereafter. They supported the Franks and the Crusaders in their invasions of Shām and Palestine. They waged war against Ahlus-Sunnah through the Safawī state. They aided the Americans in their invasions of Afghanistan and Iraq. They supported the Nusayrī regime in Shām and established a Rāfidī militia-state in Yemen. They will continue to wage war against the Muslims until the Rāfidah ultimately unite with the Jews under the banner of the Dajjāl.

The Rāfidah and the Dajjāl

The Prophet ﷺ warned very much of the Dajjāl, eve ordering the Muslim to seek refuge with Allah from the evil fitnah of the Dajjāl five times a day. The Prophet ﷺ also described many of the Dajjāl's attributes. In the Sunnah, the Dajjāl is described as having red in his skin tone and being bulky [Reported by al-Bukhārī and Muslim from Ibn 'Umar]. His hair is also described as being very curly [Reported by Muslim from Ibn 'Umar]. He is also described as being tan [Reported by Imām Ahmad from Junādah Ibn Abī Umayyah]. He is also described as being Jewish [Reported by Muslim from Abū Sa'īd al-Khudrī]. He is also described as being on an island in the eastern seas, chained and imprisoned [Reported by Muslim from Fātimah Bint Qays]. He is described as coming from the East on his way to al-Madīnah [Reported by Muslim from Abū Hurayrah]. The earth is folded for him so that he can cover it in forty days [Reported by Ibn Hibbān from Fātimah Bint Qays]. He will not leave a single fountain on the earth except that he will stop at it [Reported by Imām Ahmad from Jābir]. He will pass by ruins and order it to produce forth its treasures; the treasures will then follow him like bees [Reported by Muslim from an-Nawwās Ibn Sam'ān].

The above-mentioned traits are similar to those of the so called "Mahdī" described in the books of the Rāfidah. His hair is very curly [Ilzām an-Nāsib – al-Hā'irī]. He is tan [Al-Ghaybah – at-Tūsī]. He has a big belly [Al-Ghaybah an-Nu'mānī]. He has red in his skin tone [Al-Ghaybah – an-Nu'mānī]. He looks like the men of Banī Isrā'īl [Ilzām an-Nāsib – al-Hā'irī]. He is currently on a green island in the seas and chained up for his protection [Ilzām an-Nāsib al-Hā'irī]. He is displaced and alone [Bihār al-Anwār – al-Majlisī]. He will begin his call from the east [Bihār al-An- wār – al-Majlisī]. The earth will be folded for him [Ilzām an-Nāsib]. He will not leave a single fountain on the earth except that he will stop at it [Kashf al-Ghummah – al-Ir- bilī]. The treasures of the earth will emerge for him [I'lām al-Warā – at-Tabrasī]. The "angels" with him will carry swords belonging to the family of Dāwūd [Al-Kāfī al-Kulaynī]. He will extract the ark of Mūsā and Hārūn and conquer cities with it [Ar-Raj'ah – al-Ihsā'ī]. He will have with him the staff of Mūsā and the ring of Sulaymān [I'lām al-Warā – at-Tabarsī]. He will have the tablets of Mūsā [AlKāfī – al-Kulaynī].

Undoubtedly, these fabricated narrations falsely attributed to Ahlul-Bayt actually describe the Dajjāl – the "Messiah" of the Jews. Despite these reports all being fabrications, the Rāfidah strive to follow what the lies dictate, as they consider them the greatest pillar of their religion. Were these reports fabricated by Jews following the footsteps of Ibn Saba'? Were they the plots of the Dajjāl conveyed to the Rāfidah through his network of shayātīn? Were they revealed to the Rāfidah by the shayātīn as dreams? Allah knows best.

Conclusion

These are the Rāfidah. Initiated by a sly Jew, they are an apostate sect drowning in worship of the dead, cursing the best companions and wives of the Prophet ﷺ, spreadin doubt on the very basis of the religion (the Qur'ān and the Sunnah), defaming the very honor of the Prophet ﷺ, and preferring their "twelve" imāms to the prophets and even to Allah! Their hordes of followers all partake in the apostasy of their heads and leaders. Accordingly, there is no difference between a layman Rāfidī and a "scholar" as the Rāfidah did not only reject Abū Bakr and 'Umar, they also rejected Islam and the very basis of the religion. And throughout history, they have never hesitated to cooperate with the Jews, Christians, and pagans against Islam and the Muslims.

Thus, the Rāfidah are mushrik. The Rāfidah and their founder Ibn Saba' hated the khulafā' of the Muslims, spread strife amongst their ranks, encouraged dissent, and waged war against the historic khilāfah all in the name of "commanding the good and forbidding the evil," a trait the jihād claimants also share with the Rāfidah.

Finally, the Rāfidah await the Jewish Dajjāl, who they plot to support alongside the Jews against the Muslims. Thus, as the signs of the Hour approach, a Muslim should ignore the confusion spread by the callers to Hellfire and instead reflect upon the condition of the Rāfidah, those who imitate them, and those who defend them, and thereafter ask Allah to keep his heart firm upon Islam, protect him from the evil of the Dajjāl and all other fitnah, and enlighten his heart with truth, until he meets Allah while He is pleased with him.

Brief History Of Shia

They Said, "We Are but Reformers"

This is the condition of many of those who claim to follow Allah's prophets and messengers ﷺ while having abandoned the Sunnah and treaded the path of whims and heresies, thus straying from the straight path. Every one of them followed a deviant path upon which was a shaytan calling to Hellfire, every one of them claimed to have inherited the prophetic knowledge and to be a defender of the Shari'ah, and every one of them gave his followers hope that he would return the religion to its former status as it was in the time of the prophets, and that he would even achieve for them a level of victory, consolidation, implementation of the scripture, and establishment of the religion that had not been realized for those prophets. And in the end, there emerged among them several sects. Just as the Christians broke up into 71 groups and the Jews broke up into 72, those who claim to be from the ummah of Muhammad ﷺ broke up into 73 groups, all of which are upon misguidance except for the group that proceeds upon the prophetic methodology – that which the Prophet ﷺ and his noble companions were upon.

Anyone who looks at the history of many of these groups will find that the basis of their deviation in methodology which led to them completely leaving the religion was that their call to return to the pro- phetic methodology was combined with their da'wah being built on corrupt principles, and that they en- deavored to establish a state that greatly differed from the state of the Prophet g. fteir deviance then con- tinued to increase and their misguided path continued to take them further away from the straight path, and they would add to and subtract from the affairs of the religion in a manner that would serve their misguided methodology, to the point that their various religions differed from the religion of Islam, though they had initially come out seeking to return it to what the first

predecessors were upon.

The Rafidah: A Long History of Deviance

The Rafidah – if it is truly one of the first sects to appear – are a continuation of the deviation which started with some people who became fanatical for the Prophet's ﷺ household, believing that the religion would never return to how it was before the revelation ceased, and that it would never be preserved – until Yawm al-Qiyamah – except by men from the family of the Prophet and his offspring. So there appeared among the Shi'ah a doctrine of "regency" in the religion, binding it to 'Ali and coming up with a lie to the effect that the Prophet ﷺ directly stipulated that he should be the Khalifah after him, as they invented the bid'ah of favoring him over all other Sahabah, and specifically over the two shaykhs: Abu Bakr and 'Umar. The matter evolved into exaggerating the status of 'Ali, even to the point of deifying him in both his life and after his death, and the issue of the imamah (leadership) of Ahl al-Bayt became a principle in their religion. Thereby, they cannot see a way to restoring the religion except through its leadership by one of the descendants of Fatimah.

This heretical trend in their alleged "reform," which they have imposed upon themselves, brought them, whenever one of their imams died, to claim his reincarnation or deny his death. They even ascribed a nonexistent son to one of their imams, in order to connect the father-to-son links of the imamah's chain, when it came to an impasse with the absence of children for the eleventh imam, al-Hasan al-'Askari. So they made up the lie of a "twelfth imam," whom they named Muhammad al-Mahdi Ibn al-Hasan al-'Askari, so as to hide the shame of their deviance in the issue of regency, for the world became absent of an heir who fulfilled their lineal and "legal" conditions. And they devised the story of his taking leave into the vault of Samarra until today, so that their heretical, shirki, and deviant way should continue, claiming that he will appear in the end of time to fill the world with justice, just as it was filled with tyranny.

A Religion Manufactured in the Service of a Deviant Methodology

Ever since the Shi'ah first appeared and up to what we see today of the shirk and kufr committed by their various sects, evil scholars who follow them have been altering the religion of Islam, which they initially claimed to be keen to safeguard and protect from any alleged deviance. They added to it many things from the religions of the People of the Book and the pagans, as they rejected whatever does not correspond to their desires and corrupt way. They ascribed lies to Allah's Messenger and his household, filling volumes with such false reports to trick the naïve and unaware. Even the noble Quran was not safe from their kufr and doubts, for they claimed that it contains additions and deficiency, all because they found ayat that refute their claims.

Due to the total separation of their methodology from that of Ahlus-Sunnah wal-Jama'ah, they began associating more with deviant sects and false religions, choosing from them whatever aligned with their corrupt principles in creed and law – eventually producing for themselves the religion of Rafd in complete opposition to the religion of Islam. Whoever refers back to the history of the Shi'i sects will find that they have always been interested in establishing what they claimed to be "the Islamic State," but only for the purpose of bringing people into their false religion, which they allege to be the religion revealed to Allah's Messenger ﷺ and inherited by their absent imams to convey to mankind. Only Allah knows the number of those killed – of their followers and of Muslims – who were killed because of these goals. Such were their wars against the Muslims, which have continued without end for the past fourteen centuries.

As such, the entire religion of Rafd developed from a rotten root and corrupt theory of reform,

which they saw as necessary for achieving "justice," towards which they claim to be working. And this false reform was taken by some of the early Shi'ah from the Jews, taught to them by someone like Ibn Saba, and based upon their belief in the regency of 'Ali Ibn Abi Talib over the religion after the revelation ceased – just as Yusha' Ibn Nun was the regent for Bani Israil after Musa. This idea developed over the centuries, coupled with struggles between the sects of the Shi'ah and their enemies, as well as disputes between the Shi'i sects themselves, with the many modifications of their religion by their evil scholars who legislated beside Allah. The result was this filthy mixture of beliefs seen today in the different sects of the Shi'ah.

Organizations and Factions Following the Rafidah

This long-term development of the Rafidi religion gives us a living example of what can happen if ways that have deviated from the straight path are pursued when calling to establish the Islamic State. This shows us that when they make these deviations obligatory for the people to follow, as part of establishing their religion, then their end will be that they inevitably alter the original religion to correspond with their heresy.

This is the case in which we find many such calls to establishing the religion and ruling by the Shari'ah today. The deviations which began at the beginning continue to be very distant from the prophetic methodology, even to the point of waging war against that methodology, which Allah and His Messenger ﷺ were pleased with.

The propagators of false calls invent corrupt principles for themselves in order to build their notions and creeds upon them. With the passing of time, they discover for themselves that their notions cannot hold true to these principles, so they reinforce them with newly innovated heresies and deviances. As such, they build on top of what they previously built, reorganizing their notions in order to balance their crooked structure in some way. They continue in this way, regarding their structure, until they reach a stage in which they are unable to reinforce the principles or stabilize the structure – so it collapses on top of them. They lose out on the Dunya after having lost out on the Akhirah. Allah said, "Then is one who laid the foundation of his building on taqwa from Allah and seeking His approval better or one who laid the foundation of his building on the edge of a bank about to collapse, so it collapsed with him into the fire of Jahannam? And Allah does not guide the wrongdoing people. Their building which they built will not cease to be a [cause of] skepticism in their hearts until their hearts are stopped. And Allah is Knowing and Wise" (At-Tawbah 109-110).

Such is the case with most notions invented by those who claim to be Muslims and claim to be striving to establish the Islamic state, but who have based their efforts on corrupt principles, upon which they built their deeds, trends, and erroneous opinions. Their results continue to contradict their principles, so they are left with no choice but to support their crumbling principles with even more falsehood, which only increases them in misguidance and increases their structure in ruin, until eventually nothing of Islam remains therein.

If we discuss the methods of establishing the Islamic state, between those who follow the prophetic method and those who follow the paths of deviance, we find ourselves compelled to take a long look at the Twelver Rafidi experiment. This experiment brought them – through their own words and deeds – to fabricate a new religion that has no connection to Islam, except as much as the religions of the Jews and Christians have a connection to the religion of Ibrahim. In studying this experiment, which spread over eleven centuries, we see that it is one of the longest of experiments and the clearest

in showing the extent of deviance caused by its being built on a corrupt principle in working to establish the Islamic state. Their deceitful claim of striving to safeguard Islam of heresies and deviations is thus laid bare.

The Onset of Their Call… A Fabricated Appointment of Leadership

The Rafidi mushrikin claim that the beginning of their call came in the lifetime of the Prophet ﷺ through his nass (verbatim appointment) of 'Ali Ibn Abi Talib and his descendants after him as khulafa and imams. But they have no evidence of this nass, other than what they have fabricated of false interpretations of texts from the Book and the Sunnah. In fact, the established evidences negate what they claim, like the saying of 'Umar , "If I were to not appoint a successor, then indeed Allah's Messenger did not appoint a successor. And if I were to appoint a successor, then indeed Abu Bakr appointed a successor" (Reported by Muslim). This shows that the Prophet did not appoint 'Ali or any of the Sahabah as his successor.

Also, al-Aswad said, "It was mentioned in front of 'Aishah that 'Ali was an heir (to authority), so she said, 'When did [the Prophet] appoint him? For indeed I was holding him to my chest when he called for a washbowl and then his body drooped and I did not realize that he had died. So when did he appoint him?'" (Reported by al-Bukhari and Muslim). Likewise, the Sahabah had consensus upon giving the bay'ah (pledge of allegiance) to Abu Bakr, 'Umar, and 'Uthman – and included in that consensus was 'Ali Ibn Abi Talib and his sons, al-Hasan and al-Husayn. There are many other evidences, like these, that destroy this lie of the Rafidah.

Something else that invalidates this supposed nass is the dispute among the Rafidah and others who claim to support Ahl al-Bayt, as each of them says the authority should go to someone different, and specifically after 'Ali was killed. There are those who said it belonged to the descendants of al-'Abbas Ibn 'Abdil-Muttalib. Others said it belonged to al-Hasan Ibn 'Ali or al-Husayn Ibn 'Ali or Muhammad Ibn 'Ali (Ibnul-Hanafiyyah) . And others even claimed it for the sons of Ja'far Ibn Abi Talib. Whenever any of the above would die, those who held these beliefs would fall further into misguidance by following such doubtful matters. If only they actually had a supported nass, the truth of their imam would be established. But too often they found nothing with which to uphold their claim over that of their opponents, other than made up miracles and fallacious phenomena, just as the Rafidah declared the imamah of 'Ali Ibn al-Husayn (known as as-Sajjad) – while rejecting the imamah of his uncle Muhammad Ibn al-Hanafiyyah due to the former's bay'ah supposedly being verbally declared by stones and trees!

The Source of Deviance of the Rafidah… Claiming Infallibility for the Imams

We are able to summarize the main principle upon which the religion of the Rafidah has stood, and it is that upon which all of their misguidances and deviances are built until this very day. It is their belief that the Islamic state cannot be established without an imam who fulfills their conditions, for which Allah gave no authority. The most important of these conditions is that he be infallible: untouched by any defect whether apparent or hidden, knowledgeable of everything, including the unseen, and verified by the command of Allah Himself. Thereby, they assert that the people's religion cannot be established without this imam, and that when people believe completely in their imams, obeying them in all that they command, then their affairs will be set straight and their state will be upon the prophetic methodology. And it is not enough for them that this imam possess these traits, but he must be unique among men, having no peer or equal, and that whoever disputes him in any of that is a taghut, just as whoever gives to his opponent that which should be for the imam has committed shirk with Allah !

The point of reference for this corrupt principle is their belief that the imam must be obeyed and followed just as the Prophet ﷺ is obeyed and followed. As such, it is not possible that he be from the "regular" Muslims, those who may be ignorant, err, forget, and have desires. Rather, he must know everything that he wants to know, far above that which befalls men of error, neglect, and emotional inclination, in order that he not be obeyed in committing a sin nor followed upon misguidance. Likewise, he must have no peer to rival him in authority, lest there be fitnah, just as he must have no peer in knowledge, lest his view be opposed and division occurs.

Since these stipulated traits are hidden matters, which no one can confirm, they concluded that this imam must be chosen by Allah, just as He chose the prophets. That is because He alone knows such hidden matters. They even further transgressed in this affair by making this a requirement upon Allah – and He is far exalted above being forced to do anything – because, they say, if He does not choose this imam for them, then He would be oppressing them if He were to punish them, being that He would have no hujjah against them in the absence of the imam who stands in the place of the Messenger. Indeed, far exalted is Allah above what they say! Therefore, they consider anyone they regard as an imam as a "hujjah," i.e. the hujjah against people is established through him, and that whoever disobeys him deserves to be punished by Allah. This alleged choice of Allah comes from the same nass that they fabricated concerning the imamah of 'Ali and his descendants after him.

The Tawhid of Obedience Negates the Notion of Infallibility

Their corrupt principle of demanding infallibility for their imams comes from their misguidance in the issue of obeying the imam. For Allah ﷻ made obedience to the imams and the umara dependent upon obedience to Allah and His Messenger – and not equal thereto. So whenever the amir's command is virtuous, then obeying him is in obedience to Allah ﷻ, and whenever obeying the amir conflicts with obeying Al- lah, then it is an obligation to disobey the amir and only obey Allah ﷻ.

Allah ﷻ made obedience to those believers in authority an obligation. However, in the case of disputation, He commanded that the matter be referred back to Allah and His Messenger, i.e. to the Book and the Sunnah, thus confirming that obeying those in authority is actually obedience to Allah. He said, "O you who believe, obey Allah and obey the Messenger and those in authority among you. And if you disagree over anything, refer it to Allah and the Messenger, if you should believe in Allah and the Last Day. That is the best way and best in interpretation" (An-Nisa 59). And the Prophet ﷺ said, "Whoever obeys me has indeed obeyed Allah, and whoever disobeys me has indeed disobeyed Allah. And whoever obeys my amir has indeed obeyed me, and whoever disobeys my amir has indeed disobeyed me" (Reported by al- Bukhari and Muslim from Abu Hurayrah). It is not reasonable to conclude that obeying the amir whom the Prophet ﷺ ordered to be obeyed should be obeyed in what contradicts his own commands. Likewise, the imam to whom obedience is due is not required to be infallible. He ﷺ also said, "There is no obedience in sinful matters. Obedience is only in what is virtuous" (Reported by al-Bukhari and Muslim from 'Ali Ibn Abi Talib).

Therefore, there is no benefit to the infallibility of the imam as long as obedience to this imam and following him is restricted to the obedience of Allah ﷻ and following His Messenger ﷺ. This is the methodology of Ahlus-Sunnah wal-Jama'ah, to which they have not ceased to adhere since the time of the Messenger ﷺ and until Allah inherits the earth and all those upon it, that it is obligatory to obey those in authority over the Muslims' affairs, regarding what is virtuous, as long as they remain upon Islam, and that any tyranny they might commit does not restrict their right of being obeyed in matters that do not entail sinfulness towards Allah.

Supporting the Corrupt Principle with Heresies and New Misguidance

Due to their corrupt principle that the earth could not be left without an infallible person to take the place of his predecessors, and their claim that this infallible person must have been appointed during the life of the previous imam, and even their stipulation that this imam's own children must be infallible as well, the Rafidah stumbled over several obstacles. Some of them were forced to recant this corrupt principle, while others merely plunged into an even greater deviance in order to maintain this principle, which remains a pillar for their entire religion and not just for the matter of imamah alone. We can mention a few examples of this.

They claimed that during the life of Ja'far Ibn Muhammad Ibn 'Ali Ibn al-Husayn Ibn 'Ali Ibn Abi Talib, the appointed heir was his son Isma'il. But when Isma'il died while his father was still alive, they were befallen with a contradiction between the obligation of fulfilling the nass and the death of the appointed heir. The deception and lie of this notion was thus revealed and known to some people, as it is nonsensical that Allah ﷻ would appoint a man to be the imam, yet then cause him to die before he actually becomes the imam. But others held tightly to this corrupt principle to only build thereon further corruptions.

So some people continued believing in the imamah of Isma'il Ibn Ja'far, denying that he had died or claiming that he had returned to life after his death, thus declaring that their imam Ja'far – whom they refer to as as-Sadiq (the truthful) – was a liar when he told them that his son had died. Rather, they claim that he made up the story of his son's death due to taqiyyah (concealing the truth out of fear), in order to protect him from his enemies, and that he was really just in hiding. From these heretics came the esoteric Isma'ili sect, which continues today and whose followers claim to have kept the imamah intact within the lineage of Isma'il Ibn Ja'far. And from them came the heresy of believing in the ghaybah (prolonged absence), perpetual life in the Dunya, and the reincarnation of their imams.

Others came out to fabricate lies against Allah ﷻ, claiming that Allah "changes His mind" about whom He appoints. They called this fabrication "bada" (occurrence of an idea), meaning that it just happened to occur to Allah to transfer the imamah from one person to another. May Allah curse them! These ones, known as the Musawiyyah, thereby transferred the ap- pointment from Isma'il Ibn Ja'far (the deceased) to his brother Musa Ibn Ja'far (whom they call al-Kadhim) in order to save their notion from extinction and their principle from invalidation.

Affirming the Notion with Lies

When Ja'far Ibn Muhammad ﷺ died, the extreme Rafidah fell into a new embarrassment, as there was no nass from the imam to his successor. So they declared the imamah of his eldest son 'Abdullah Ibn Ja'far (whom they call al-Aftah). But then some of them rejected his imamah once they found him in opposition to their beliefs, thus accusing him of immorality as they joined the others who accepted the imamah of his brother Musa Ibn Ja'far.

As for those who continued to support the imamah of 'Abdullah Ibn Ja'far, then it became an apparent failure once he died without leaving any descendants. So he had no son whom they could have supported as the imam after him. Some of them then recanted this foolish belief, while others only increased in their misguidance, upholding a lie against their imam by claiming that he had a son, whom they alleged was hidden from view – just like the Isma'iliyyah said about Isma'il Ibn Ja'far – so the creed of ghaybah took root. And these were even further in their deviance, for they had given their bay'ah to a hidden imam who was never even born! They began inventing

nonexistent imams.

Regarding those who accepted the imamah of Musa (al-Kadhim) Ibn Ja'far, they also faced a new embarrassment, as their imam died in prison without appointing an heir to succeed him. So they went forth, in preservation of their corrupt principle and invalid notions, to fabricate new lies. Some of them denied his death and kept believing that he was alive and still the imam, and that he was merely in hiding. These came to be known as the Waqifiyyah sect. As for those who were forced to confirm his death, they declared the imamah for his son 'Ali Ibn Musa (whom they call ar-Rida). For this reason, the Waqifiyyah manifested their enmity to 'Ali Ibn Musa and accused him of lying when he announced the news that his father had died.

Their Imams Negate the Principle of Their Notions

Those who believed in his imamah put themselves into great contradiction with their corrupt principles. that is because he had pledged his bay'ah to al-Mamun Ibn Harun ar-Rashid, accepting him as the rightful authority over him. This provided new evidence against the falsehood of the notions of inherited authority, the nass, infallibility, and so forth, as it makes no sense that an infallible, appointed imam would give bay'ah to one who – imperfect in both religion and knowledge – has usurped authority. Either those who claim the imam's infallibility would follow him in what he himself has done, thereby negating the very principle of the nass of imamah, or they would oppose him. In that case, they would be in rebellion against him, thus destroying their entire religion from its very foundation, finding fault with their "faultless" imam and recanting his inherited imamah and his appoint- ment. All that remained for them was to believe in bada or taqiyyah, as is their way whenever they fabri- cate something.

Permitting the Imamah of Children and the Nonexistent

It was not long before a new calamity struck them, for at the death of 'Ali Ibn Musa, the Rafidah were forced to implement their notion of the imamah of children, like Muhammad Ibn 'Ali Ibn Musa (whom they call al-Jawad). For when 'Ali Ibn Musa died in Khurasan, his son Muhammad was only seven years old. A group of the Rafidah abandoned him and gave their bay'ah to his uncle Ahmad Ibn Musa, and others negated the imamah of ar-Rida, as he did not leave an imam to succeed him and so there was no imam to wash his body after he died. Another group pledged allegiance to Muhammad Ibn al-Qasim Ibn 'Umar Ibn 'Ali Ibn al-Husayn. And another did indeed give bay'ah to al-Jawad, claiming for him knowledge of the unseen as evidence for his imamah. They even fabricated a myth of his traveling from Madinah to Khurasan in order to wash his father's body and then to return only moments later, and other such fantastic tales of alleged miracles. The matter repeated itself when Muhammad (al-Jawad) died at the age of twenty-five, leaving two young sons, 'Ali (al-Hadi) and Musa, designating an heir to manage their wealth until they come of age. This led the Rafidah to think about how a child could be appointed over the affairs of the Ummah while his "infallible" father could not even secure his personal wealth for him.

A group of these Rafidah then went out against 'Ali (al-Hadi) Ibn Muhammad (al-Jawad) when his son Muhammad, whom he appointed to be his heir after him, died, so he appointed his other son al-Hasan (al-'Askari) to succeed him. Another group continued to support the imamah of Muhamamd Ibn 'Ali (al-Hadi), denying his death and upholding their creed of the inherited imamah, while others pledged their bay'ah to al-Hasan (al-'Askari) on the foundation of bada.

Then came their fatal blow at the death of al-Hasan (al-'Askari) Ibn 'Ali (al-Hadi), who had no sons. There was no choice for the extremists of them except to do as their brethren the Aftahiyyah had done, so they ascribed to al-Hasan a son who was never born. They named him Muhammad (and

called him al-Mahdi), in order that the Twelver Rafidah could complete – through him – their twelve-fold imamah. They then claimed that he, as an infant, went into ghaybah in a cavern of Samarra for fear of his enemies, and that he will reappear when there is no more danger. This alleged absence has continued for around 1,200 years and the Rafidah still wait for the emergence of this invented imam to establish the Islamic state upon the foundation of their corrupt principle: the infallible imamah.

A Religion Fabricated on a Corrupt Principle

During the progression of events of these deviants, and after their exit from the Jama'ah of the Muslims, they divided into dozens of sects. Each of them curses and makes takfir of the others. We find that they have made up their corrupt principle and invalid notions in order to justify their rejection of the true khulafa of the Muslims and the umara of the believers, from the time of Abu Bakr as-Siddiq until the establishment of the hour, since no one is able to fulfill the conditions they've stipulated, of infallibility, appointment through nass, and the making of "miracles," except in the form of lies that they've invented. Still, they will not accept an imam unless he gives in to their desires. This is why we see – time and again – that they have gone out against those whom they declared to be imams, due to their opposition to their rulings or due to their own inability to adhere to their principles. We have found that those whom they claim to even uphold part of these notions have nullified them multiple times in their lives, contradicting them in word and deed.

Likewise, they were compelled – time and again – to keep adding to their religion, fabricating new principles to straighten out their faltering structure. So they added the creed of inherited authority, of nass, of bada, and so on. They even went back to the Book and the Sunnah and altered them, denying anything in them that goes against their principles! They were forced to declare fantasies as truths and to justify them no matter how stupid they were, like the beliefs of the ghaybah for hundreds of years, returning after the ghaybah, the concoction of nonexistent sons, the imamah of children, and so forth.

Previously, we provided a glimpse at the history and the origin of the religion of the Rafidah on the basis of the false theory of "al-imamah al-ilahiyyah" (the divine imamah), and the theories derived from it, such as "wasiyyah" (inherited authority), "nass" (verbatim appointment), "taqiyyah" (concealing the truth out of fear), "bada" (occurrence of an idea), "ghaybah" (prolonged absence), "raj'ah" (reincarnation), and other kufri innovations and superstitions.

And we shall attempt further – by Allah's permission – to explain how the Rafidah were compelled to play with the theory of al-imamah al-ilahiyyah, which they made a condition for the establishment of the Islamic State, and how they added modification after modification upon that until they arrived at the theory of "wilayat al-faqih" (the leadership of the jurist), which abrogated the foundations of their original theories, and which the shirki Iranian state is founded upon today, and which they seek to spread throughout all the Muslim lands.

In contrast to the claims of the Rafidah that their religion is revelation from the heavens upon Allah's Messenger, Muhammad ﷺ, and that it reached them in stages by way of 'Ali Ibn Abi Talib رضي الله عنه and his sons, and which they even wrote down on sheets of paper and propagated amongst the people, most researchers and examiners conclude that this religion was written by the scholars of the Rafidah after the death of all those to whom they ascribe imamah and infallibility from among the sons of 'Ali رضي الله عنه, and their enterin into what they call "the era of ghaybah," meaning the absence of their 12th imam, whom they invented due to his nonexistence, so that they could thereby patch up their torn garment and reinforce their ruined building.

But the Rafidah were not content with stipulating infallibility and nass for the position of imamah, which they used as a pretext to claim the illegitimacy of all of the khulafa of Allah's Messenger ﷺ, beginning with Abu Bakr as-Siddiq ﷺ, and to justify rebelling against them and making takfir of them. Rather, they even turned to the general Muslim masses and stipulated on them matters concerning their religion, requiring them to give bay'ah to their imams and enter into their rejectionist religion in order for them to be Muslim.

From the most important things they began with was the issue of imamah. They thereby made it a principle from the principles of religion, such that those who didn't know the imam of their time and give him bay'ah had no iman, and because of this, dispute occurred between them concerning the iman of some of the leading companions of their imams when they died during the period in which there was dispute in designating the imam.

And what restricted the followers of their religion even more was their saying that everything connected to the position of imamah comes to a halt, including rulings such as judgment and the carrying out of hudud, hisbah, jihad, Jumu'ah, and other than that, for it would not be correct to carry out these things except for the one who is claimed to be the imam or the one whom the imam appoints for that, and they forbade them from seeking judgment from those whom they refer to as "the imams of tyranny," and from fighting behind them, and from praying Jumu'ah behind them, and from giving them their zakah.

Their deviation even reached the point of legislating in the religion, so they forbade their followers from taking directly from the Book of Allah, or the Sunnah of the Allah's Messenger ﷺ, and obligated that they take rulings strictly from the imams, and they claimed that the speech of their imams was "the speaking Quran," contrary to what they called "the silent Quran," which was in the books and the breasts of the Muslims. Then, the matter went even further as they opposed the ceasing of legislation in the religion with the death of the Prophet ﷺ, claiming that he specifically delegated his household with legislating many of the rulings that didn't occur in his lifetime and therefore didn't require that he speak on them, and that everything ascribed to their imams of words and deeds was in fact what they had inherited from the knowledge of prophethood. Rather, they digressed even further after that and claimed that their imams receive revelation from Allah ﷻ, making their words divine revelation which they include in what they call "sunnah" in usul al-fiqh, so they forbade ijtihad in the religion, and they considered anyone apart from the imams who took it upon himself to give fatwas to be from the tawaghit who legislate and judge by other than the Book of Allah.

And they didn't stop at restricting the tafsir of the Quran and the Sunnah to what is attributed to their imams of statements, nor at explaining the two revealed texts with hidden interpretations. Rather, their wretched tongues extended to the point of belying and distorting the text itself, such that there was no authentic narration in the Sunnah except that which agreed with their madhhab, built upon a statement falsely attributed to Ja'far as-Sadiq: "Whoever opposes the masses then he is guided," and what they mean by the masses is Ahlus-Sunnah wal-Jama'ah. They even denied the authenticity of the Quran, claiming that the companions of Allah's Messenger ﷺ distorted its verses, and removed from the clear text that used to be inside it mentioning the imamah of 'Ali ﷺ and his household, while also claiming that they took away what was inside it of the cursing of Abu Bakr, 'Umar, and Bani Umayyah, and everything else that isn't in their false madhhab and kufri religion. They then ascribed to their imams a mushaf other than thatwhich is in the hands of the people, and as a result, they then claimed monopoly over the two revealed sources (the Quran and Sunnah) as well after having assumed all rights over interpreting them both and clarifying the rulings within them.

On top of making the people's religion exclusively that which is in accordance with the imams, they bound their worldly matters to them also by propagating the shirk of worship amongst their followers, and encouraging them to appeal for aid by way of their imams and supplicating to them, and to draw closer to them by means of sacrifice and oaths, and to seek blessings from their graves and that which they claim to be from their remnant artifacts, that they might enrich them with money and offspring, or cure them from sickness – as they claimed – and all of that in the framework of a concerted, and comprehensive operation to marshal the people into their camp and fasten them to their madhhab.

The points we've mentioned with regards to their construction of their entire religion on the foundation of imamah are sufficient and therefore shouldn't require any more examples to make it clear, bearing in mind that their superstitious, manmade religion is full of the likes of such strange matters.

From the Divine Imamah to the Imam's Deputyship

The Rafidah didn't shy away from changing their religion on the issue of imamah on numerous occasions during the course of approximately two centuries. However, the most embarrassing of stages through which they passed was when their 11th imam, Hasan al-'Askari Ibn 'Ali al-Hadi, died without leaving a successor, and that was in the middle of the third century after the Hijrah. And in order for their theory to survive, they invented a story about the birth of a son belonging to Hasan al-'Askari from a Roman slave woman, and they claimed that his mother hid him in order to protect him from the rulers until he grew up. Then, they altered their story and said that his enemies stumbled upon him when he was a young boy and so he hid himself from them in a tunnel in the city of Samarra in Iraq.

When the story of his going into hiding was prolonged, and his followers began to increase in their questioning about his whereabouts, requesting that they see him so that they may take their religion from him, the lying imposters claimed that he had concealed himself from the people and cloaked himself from their sight, and that as such, none would know him except his deputy, 'Uthman Ibn Sa'id al-'Umri, who produced for them messages claiming that they were written by the alleged Mahdi to appoint him as his deputy with respect to responding to the people's questions, conveying to them the knowledge of the imam, and collecting from them the khums – the last being the most important as we will later see.

The appearance of a deputy for the 12th imam, Muhammad al-Mahdi Ibn al-Hasan al-'Askari, marked the end the era of the known imams for the Rafidah, and thus began the era of ghaybah, and this phase was named the minor ghaybah due to the presence of deputies who were known to the imam, and who would take up their position and preserve for the Rafidi tawaghit their false theory and corrupt fundamentals.

The phase of the minor ghaybah continued for approximately 70 years, with the consecutive succession of three deputies within that period, the most prominent of them after al-'Umri was his son Muhammad (and we note that the deputyship of the imam is inherited by one's son just like the position of imamah), who retained his position for 40 years and was succeeded by Husayn an-Nawbakhti, followed by 'Ali al-Masiri after that, whose death – in the year 329 AH – ended that phase, especially because with his death they began to feel that the lie of the minor ghaybah and the presence of the imam in a hidden place would no longer fool anyone, given that the number of years equivalent to a typical person's lifespan had already passed.

Then began the phase of the major ghaybah, during which they forbade delving into its true nature

or asking about the location of the imam and the appointed time of his appearance. This continued from that time until today, leaving the Rafidah living without a visible imam for over 1000 years. The scholars of the Rafidah then began inventing ahadith and attributing them to their imams, and they began to advance their attempts to escape the labyrinth of ghaybah through numerous resolutions – no doubt the wilayat al-faqih in Rafidi Iran represents their latest phase – and for this reason we find that during this period they increased in narrations mentioning "the era of emer- gence," and what they mean by that is the emergence of the awaited Mahdi, that he may establish the just Islamic State and take revenge on the enemies of Ahlul-Bayt (meaning by them, Ahlus-Sunnah), and spread justice on the earth as it once was filled with kufr and tyranny, as they claim.

A Thousand Years of Confusion…

The Rafidi tawaghit fell victim to their own evil actions, and the trap of divine imamah which they erected for the Muslims. And they found that the chains and cuffs with which they had fettered the people for so long were now shackling their own hands and necks, for the matters which they had confined to the imam – such as legislation, ijtihad, ruling, establishing the hudud, fighting, collecting the khums and the zakah, and other matters – and which they had forbidden any individual from assuming, were now matters which they themselves were also prohibited from un- dertaking due to the ruling of the absent imam, and the impossibility of him dying and the impossibility of appointing an imam after him now that they had concluded with him their chain of twelve imams, and likewise due to the difficulty of claiming that he has a deputy as a result of the multitudes who would be tempted by the authority of imamah and its financial gains to pursue the position of deputy (and during the period of the four accepted deputies, there had actually appeared 30 deputies whom the Rafidah rejected and who undertook the collection of the khums and the zakah in the name of the absent imam). Here, it was essential for them to come up with a new ploy to keep their Rafidi religion alive and evolve their concept of divine imamah.

And as such, the belief of the Rafidah was severely shaken within this period, and most of them left that false religion in which they found many contradictions, due to every aspect of their religion and worldly life being restricted to the presence of the imam who in fact was nothing but a myth and an invented fable. One of the lying tawaghit whom they refer to as "the truthful" described the condition of the Rafidah at the beginning of the period of the major ghaybah – which they refer to as "the era of confusion" – with his statement, "I found most of those who disagree with me from the Shi'ah have become puzzled by ghaybah, and doubt has entered them regarding the affair of al-Qaim (the Shi'ah Mahdi)," while another of their tawaghit, an-Nu'mani, stated, "What confusion could be greater than this one, which has taken all these people out of the affair such that there does not remain from among those who had been upon it except for a tiny amount?! And this is due to the people's doubt."

The "Tawaqqufiyyin" and the "Harakiyyin"

During this period it was essential to develop the theory of divine imamah and invent a new theory known as "intidhar" (the awaiting), whose interpretation was subsequently differed upon, leading to two main stances. The first, the "tawaqqufi" (refraining) trend, is established upon concealing oneself by way of taqiyyah until the absent imam returns. The second, the "haraki" (being active) trend, is established upon the necessity of preparing the existing state of affairs for the return of the imam, and that is achieved through the achievement of consolidation and the ac- quisition of strength in order to remove the causes of the imam's fear of his enemies so that he may succeed in emerging, ruling, and establishing the religion.

As for the tawaqqufi trend, it emphasized the impermissibility of attempting to establish the Islamic State and the impermissibility of following anyone who emerges in the era of absence in the name of returning the rule of Ahlul-Bayt, and they have ascribed to Muhammad al-Baqir the statement, "If any banner is raised before the banner of the Mahdi, its leader is a taghut that is worshiped besides Allah, and every bay'ah before the appearance of al-Qaim (the Mahdi) is a bay'ah of kufr, hypocrisy, and deceit."

The "ikhbari" manhaj prevailed amongst the followers of this trend, which they falsely liken to the manhaj of Ahlul-Hadith, and which forbids their scholars from ijtihad and forbids their ignorant ones from blind following, and orders them all to take only from the narrations attributed to their imams. And they have gone to extremes in lying against the Prophet ﷺ and his family, and even upon their absent Mahdi. One could say that most of what was inserted into the religion of the Rafidah of lies, heresies, myths, and defamation of Islam and its adherents and the Quran and its carriers, was from the actions of those ikhbariyyin. They even rewrote the history of the past gen- erations from anew in accordance with their whims and their beliefs. And as such, the Rafidah – and most significantly among them, the ikhbariyyin – were not content with merely building their religion on the corrupt principle of divine imamah. Rather, they rewrote the history of mankind anew so that it would coincide with this false theory, and even specified guideposts for the future so that the future would also coincide with it.

On this basis, those belonging to the tawaqqufi trend maintained a negative position towards every state which the Rafidah established in prior eras, and denied the validity of these states based on the theories of wasiyyah, nass, infallibility, and intidhar, as well as other conditions which were not met by any of those rulers despite their adherence to the religion of the Rafidah, and their belief in the awaiting of the Mahdi, and despite the factors by which they justified the absence of their imam being removed when some of those kings asked the Rafidi tawaghit to request of the Mahdi that he emerge so that he can take control of their states. They refused this, however, on the pretext that his emergence would be accompanied by signs which had not yet appeared!

As for those adhering to the other trend, those to whom the rigidity of intidhar did not appeal to, despite their belief that there could be no imam except with the emergence of their Mahdi, in conformity with their faith in the theory of divine imamah and its false conditions, they were greatly troubled by the weakness of their innovated theories and their superstitious stories in the face of their opponents' arguments. So they set out, due to pressure from their followers, to free themselves from the rigidity of intidhar, arming themselves with the misguided intellectual manhaj of the Mu'tazilah and the principles they followed in acquiring knowledge, exercising ijtihad, and debating, so that these Rafidi tawaghit – whom they refer to as the usuliyyin – could thereby slowly open for them- selves the door to exercising ijtihad, gathering followers, and resuming the application of some of the forms of worship which were suspended by the tawaqqufiyyin in the era of ghaybah, such as the Jumu'ah prayer, hisbah, fighting, the establishment of the hudud, and even leadership, and all of that – of course – according to the religion of the Rafidah, not according to the religion of Islam.

The Theory of "Niyabat al-Faqih" (Deputyship of the Jurist)

The tawaghit of the usuliyyin succeeded in opening for themselves the door of ijtihad by breaking the lock of divine imamah which had shut the door on them, and by unbinding the knot created by the tawaghit of the ikhbariyyin, which was related to the notion that any knowledge other than the knowledge of the prophets and the imams was merely presumed knowledge, and their prohibition of working inaccordance with such knowledge. So they produced a new theory built on the principle of "the jurists' general deputyship" on behalf of the Mahdi, based on the explanation of a text attributed to one of their imams in which he permits obedience to the one who knows the their traditions. As

such, they are the deputies of the Mahdi in this regard and no more, and he (meaning the Mahdi) guides them and prevents them from mistakes, based on the Mu'tazili theory of "lutf," and even appears at times of necessity to nullify the consensus they have upon a mistake through a statement which he casts among their statements, whether attributing it to a known or unknown individual.

Except that for the most part with respect to the principles laid down concerning the theory of niyabat al-faqih, they were established to resolve the problem of collecting the khums tax through which they made it obligatory to deduct one-fifth of their wealth and give it to the imam, after the practice of collecting it had been halted for a long period of time due to the absence of the imam. As such, there remained nothing before the tawaghit of the Rafidah other than to open the door for themselves to take this money from the people under the claim of preserving it in their treasuries and turning it over to their Mahdi when he appears, or to act on his behalf in utilizing it and spending it on Ahlul-Bayt, as the claimed, and for the cause of propagating their religion and strengthening their followers. So when the door to acting on behalf of the absent imam had been opened concerning one issue – the issue of the khums – the Rafidi tawaghit then permitted for themselves step-by-step to act on his behalf on all other matters, to the extent that one of the pioneers of this trend, their shaykh, al-Karaki, stated, "fte trustworthy jurist who fulfills all the conditions for issuing fatawa is appointed by Imam Mahdi."

As such, the Rafidi tawaghit began to assume the position of their imams and imitate them more and more, and to monopolize for themselves what was exclusive to them, including legislation, ijtihad, judgment, and leadership. They began to exploit the theory of the deputyship of the jurists in order to pressure the leaders into allowing them to rule, and if they did not, they would be mushrik tawaghit. In doing so, they resembled what the popes of the Christians used to do during their period of weakness, whereby they would stipulate their approval for the legitimacy of the rule of the kings of Europe, claiming that they were the deputies of 'Isa the Messiah ﷺ in that regard.

From Niyabat al-Faqih to Wilayat al-Faqih…

The Safawi state is perhaps the first of the Rafidi states in which the Rafidi tawaghit exercised their authority as deputies of the alleged Mahdi, whereby Tahmasib Ibn Isma'il as-Safawi gave the reign to one of them – al-Karaki – to rule as deputy to the Mahdi, on the basis that al-Karaki would give him his approval to manage the affairs of the land of Persia. He would thereby acquire legitimacy in the eyes of the Rafidah, whom he sought to conciliate and bring into his ranks against his Ottoman enemies in particular, and likewise acquire legitimacy in the eyes of his soldiers and supporters from among the Qizilbashi Batini Sufis.

However, the stipulation that the Mahdi's deputies approve of the leaders wasn't firmly established as a law, firstly due to the kings evading the issue, and due to the dispute surrounding the origin of the theory of niyabat al-faqih with the ikhbariyyin, who had never submitted to their brothers the usuliyyin, and who never accepted their appointment on the part of their Mahdi. And despite that, the influence of the Rafidi tawaghit continued to increase among theirfollowers, and as a result, they acquired powers with which they were able to place pressure on the rulers, as they had done previously with the rulers of the Qajari dynasty until the end of their reign. And due to the turbu- lent relationship between them and the rulers, there appeared among the Rafidi tawaghit a strong trend which declared that the authority must be directly in their hands, and that they would subsequently delegate part of it to whom they deemed fit from among the people, as opposed to dividing it with the rulers such that they are not left with authority over anything other than religious affairs.

And thus it was, and after the Rafidah and their tawaghit experienced trouble due to the theory of divine imamah and its conditions, and the theories of ghaybah and intidhar, they began to openly declare in a softened voice the necessity of reviewing these false theories, or at the very least the creation of some avenues that would permit for them the establishment of states and governments, grant them the final decision on cases and matters of dispute, and give them authority over the guarding of their battle fronts, the implementation of the hudud, the collection of the khums and the zakah, and other such matters which their societies could not do without. So there took shape with them a new theory – the theory of wilayat al-faqih – upon which they built what will be the last of their taghut states.

Previously we covered the development of the religion of the mushrik Twelver Rafidah and how their religion was built entirely on the corrupt principle of "the divine imamah," which confines the right of leadership to a group of people whom they claim deserve it due to a covenant from Allah ﷻ and due to inheriting their authority from the Prophet ﷺ.

We discovered how they added to and subtracted from their religion over the course of the past centuries, due to the wavering nature of their religion's foundation and their constant need to reinforce it with more lies and superstitions, which did not end when they invented a personality whom they claim to have been born to a man who in reality did not have any children and then invented for him the story of his absence. They then connected his tale with the story of 'Abdullah al-Mahdi whom the Muslims will appoint over their affairs at the end of times, and who will lead them in fighting the Dajjal and the mushrikin with him.

Now, we conclude our discussion of the Twelver Rafidi experiment to establish a so-called Islamic State, we will endeavor to complete the story of the development of the religion of these

people, and will arrive at the most recent of the lies and deceptions put forth by their tawaghit, this being the theory of "wilayat al-faqih," which the political system of the Rafidi state of Iran is based on today, and which the Rafidah endeavor to spread so that it encompasses every land they are able to take control of.

The End of the Path of Misguidance… An Abyss

The predecessors of the tawaghit of the Rafidah put forth the theory of the divine imamah as a means of subverting the imams of their time, and to gather followers and supporters by convincing them that the Islamic State could not be established the way it was in its first era except if it were led by men from the household of the Prophet ﷺ, whom they regard as the trustees of the prophetic methodology, the inheritors of the knowledge of the prophets, and the ones who are alone eligible to have the people follow them due to alleged characteristics they had given them, such as infallibility, the knowledge of the unseen, and other than that.

And when they deemed anyone who rules the people, judges between them, issues religious fatawa for them, or implements the rites of the religion among them – such as the congregational prayer, the zakah, jihad, and other than that – as being a taghut, unless it was their imams or those whom their imams had appointed to carry out these duties, it became a trap which they had created for themselves due to their line of imams being cut off and their imams completely disappearing from the earth. This was because it meant – based on their corrupt principle – that the people had to remain without a jama'ah, and without an imam who they could rally behind, pray behind, and fight their enemies behind, and without a judge who would settle their disputes, all this in addition to the rulings of the Shari'ah being suspended and the people submitting to the rulings of the tawaghit, and in addition to the rites of the religion being abolished and its symbols ceasing to exist. And all this so that there would come about the conditions which they claim are necessary for the emergence of their absent, fabricated imam in order to rule them, lead them, and govern them with justice, and rule them with the Shari'ah.

From the Leadership of an Infallible Person to Wilayat al-Faqih

Generation after generation, the tawaghit of the Rafidah would endeavor to free themselves of the shackles which they had placed on their own necks and the fetters with which they had bound their own hands and feet, and would endeavor to come out of the trap which they had dug themselves into. So they began to work on justifying their fulfillment of the roles which they had previously confined to their absent imam, beginning with issuing fatawa, judging, collecting the khums, and overseeing the awqaf (endowments) and the wealth of the orphans, until they eventually made the claim that they had the right to rule the people as deputies of the imam, and claimed that they had taken that right with regards to all of that from the absent imam, either through letters falsely attributed to him, or narrations falsely attributed to their previous imams. And as such, the affair of the tawaghit of the Rafidah reached a point where they appointed themselves as trustees to their kings, and based on that, took charge of the affairs of rule and governance as deputies of the imam with the au-thority they claimed to have taken from their imams, as had been the case with the popes of the Christians with the kings of Europe centuries ago. So if they accepted anyone, they declared his state to be an Islamic State and permitted their

followers to fight behind him and to likewise seek judgment from him, while at the same time maintaining a monopoly on the wealth of the khums as deputies of the imam. And if they rejected the rule of any king, they declared him to be a taghut and incited their followers to disobey him and overthrow him.

And when the disputes between the evil scholars whom the Rafidah follow and their kings grew worse, each side began plotting against the other and began striving to gain a monopoly so they could rule without the other. So there emerged among the scholars of the Rafidah individuals who openly declared that it was obligatory for the rule to be in their hands alone, and they thereby developed the theory of the divine imamah through which they claimed the right of their imams to take charge of the affair of the Muslims, so they could then transfer this right to themselves as they had done with all the other affairs that had initially been specific to their imams and which they then permitted for themselves. And so there emerged the theory of wilayat al-faqih, which in reality is a means of discreetly revolting against the foundation of their false religion by taking all the authority which they had confined to their alleged imams and granting it to men who do not possess the characteristics which they had previously claimed were mandatory for the ruler to have, so that he would be just and would establish the religion upon the prophetic methodology, with the most important of these characteristics being that he be immune from making mistakes, and that he have knowledge of all things, whether open or hidden, present or absent. They were able to overlook these characteristics by modifying them and reducing them to a certain degree so that they would suit them. So in place of their stipulation that the ruler be immune from making mistakes, they sufficed with the condition that he be outwardly just, and in place of their stipulation that he have knowledge of all things, they sufficed with the condition that he have the knowledge required in order to rule with their shari'ah, meaning that he be knowledgeable of the statements of their imams, and is capable of exercising ijtihad with their statements and taking religious rulings from them.

They even dared to seek for themselves the position of "successor to the imam" in place of what they had previously sufficed with of the position of "deputy to the imam." They then came to what they had previously rejected of Ahlus-Sunnah's rulings related to imamah – the foundation of which is succeeding the Prophet ﷺ in leading his ummah and governing them with the shari'ah of the Lord of the creation – so that they could take these rulings and clarify with them this theory of wilayat al-faqih along with what they added to them of heresies and of the opinions of their brothers, the Mu'tazilah, who are falsely associated with Ahlus-Sunnah concerning this matter.

The Rafidah Nullify the Foundations of Their Religion

The tawaghit of the Rafidah went back and affirmed that a state becomes Islamic when it is ruled by the shari'ah of Islam, and that because the reason for its establishment is to establish the religion, it was obligatory to appoint a ruler who would establish this religion and rule by this shari'ah, keeping in mind their belief that the religion which was obligatory for this government to establish was their false, manmade religion, and that the shari'ah that was obligatory for it to rule by was their taghut shari'ah, which is based on taking their scholars as lords besides Allah ﷻ.

Likewise, they affirmed that appointing this imam could only be done by selecting him, not

through a nass or through authority inherited from the prophet. As such, it was permissible for whoever fulfilled the conditions of the khalifah to become the ruler. In fact, that would be obligatory upon him, and it would be obligatory upon those who were capable of selecting him to select him, so that he would establish their religion and rule by their shari'ah, and so that this ruler would be a "guardian over [the affairs of] the believers" and a successor to the imam who would as- sume his position and take up the rights he had over all those who believed in that absent imam.

Thus, they were forced to eradicate their creed of "waiting" through their admission that "the Islamic State could not be established except by the believers endeavoring to establish it," and as a result, they were likewise forced to denounce those who called for the people to sit back and wait for the return of the imam so that he could establish the just state which could not be established by anyone else, and who forbade any actions taken to hasten this to occur, and who even considered any banner that emerged in order to establish this state before the return of their imam as being a banner of Jahiliyyah and those who raised such banners as being devils. So as long as the "Islamic government" could be established in the absence of the "infallible imam," it was even more appropriate to permit – and even make it obligatory – that the people come out and be active in order to establish this government.

From the "Major Absence"… to a Total Absence

And so we find the main taghut of the Rafidah, Khomeini, affirming in his famous book, "al-Hukumat al-Is- lamiyyah," the evil effects of the heresies they introduced and through which they thought they would reach a position to rule the people with their shari'ah. The dead Khomeini states, "More than 1000 years have passed since the major absence of our imam, the Mahdi, and thousands more may pass before the situation may require the coming of the awaited imam, so will the rulings of Islam remain suspended throughout these long years?" He also states, "Do not say, 'We will leave off [the rulings] until the emergence of al-Hujjah (the Mahdi), peace be upon him, for [in that case], why don't you leave off the prayer as you continue waiting for al-Hujjah?!" He then goes on to affirm the obligation of establishing the Islamic State for the sake of establishing the rulings of the religion. He states, "Everyone who argues the opinion that it is not necessary to form an Islamic government is rejecting the necessity of applying the rulings of Islam and is calling to the freezing and suspension of these rulings.

Khomeini moves beyond the Rafidah's obligating of the presence of the imam in every era and place and instead obligates the presence of a governing authority, as he considers that what is obligatory to be present is leadership itself. He states, "The presence of a governing authority who assumes leadership over the system and the implementation of the Islamic laws is necessary, because he prevents oppression, transgression, and corruption, bears the trust, guides the people to the path of truth, and abolishes the heresies of the deviants and the obstinate. Wasn't the Khilafah of Amirul Muminin (he means 'Ali ﷺ) established for that purpose?"

And for the purpose of permitting wilayat al-faqih, the taghut, Khomeini, makes the qualification for ruler to be what he has determined of conditions for leadership, and not according to a nass (verbatim appointment), as such conditions cannot be met with the absence of the imam. He states, "Although there is no text that clarifies the characteristics of the one who

acts as deputy to the imam during his absence, the characteristics of the ruler are found in any person who is deemed to be qualified to rule the people."

The dead Khomeini even made the act of working towards forming this government an aspect of having iman in wilayah, which is one of the principles of their religion. He states, "Having iman in the necessity of forming this government and creating those institutions is a part of one's iman in wilayah." He then emphasizes that the one who leads this government assumes the roles of the imams without acquiring their position or status, "because our words here do not revolve around one's status or level, but rather, around the functional role," just as the infallible imam's assumption of the roles of governance does not reduce him to the level of other rulers, "for indeed, the imam holds a praiseworthy position, a lofty status, and a formative khilafah to whose leadership every atom of the universe submits, and that from the necessary aspects of our madhhab is that our imams hold a position that cannot be attained by a king, nor by a prophet."

And with this, the tawaghit of the Rafidah left for their imams that by which they ascribe them as partners with Allah ﷻ in His names and attributes, i calling upon them, and in seeking to attain nearness to them through acts of obedience, and they removed from them some of what they had claimed for them of the right to legislate and rule. So those whom they refer to as "fuqaha" (jurists) hold within their hands the affair of legislation in the name of ijtihad, and it is upon the followers to obey them in that, due to them being the deputies of the imam. And when these tawaghit assumed the position of ruling over the people directly and implementing their laws on them, the need for the absent imam completely ceased to exist. And as long as it was possible to establish their false religion, implement their manmade shari'ah, rob the people of their wealth in the name of "khums," and fight their enemies in the name of "jihad," all in the absence of the imam, what then would be the need for the return or emergence of the imam if there were no difference between him being present or absent?

Based on this, the Rafidah today are divided concerning the theory of wilayat al-faqih, with one camp supporting it and viewing it as an obligation, and an other camp opposing it and continuing to insist on the theory of intidhar (waiting), and deeming it forbidden to establish any states before the return of their imam from his absence, and yet another camp accepting it on the basis that it will pave the way for the return and emergence of their imam by bringing about the right conditions through the increase of his supporters, the preparation of military equipment, and the increase of their strength – all of which would remove the absent imam's fear of his enemies – and even by deeming those states that function on the basis of wilayat al-faqih as being a means of spreading corruption in the land, so that the earth would be filled with injustice and turmoil, and this would become a cause for the emergence of the imam so that he could fill it with justice and security.

However, the voices of those who back wilayat al-faqih are the loudest today, due to their grip on the reigns of authority and the state, and their possession of extensive human and financial capabilities through what they control of Iran's resources and what they've seized of the resources of Iraq and other countries.

What Comes After Wilayat al-Faqih

The scholars of the Rafidah who believe in wilayat al-faqih have restricted to themselves that which they had previously restricted to their imams, and they did so based on their understanding

of the narration which states, "The scholars are the inheritors of the prophets," a statement which they attribute to Ja'far as-Sadiq. The dead Khomeini stated, "And if we were to look to the statement of Allah ﷻ, 'The Prophet is moreworthy of the believers than themselves' (Al-Ahzab 6), and ponder his (i.e. Ja'far as-Sadiq) statement, 'The scholars are the inheritors of the prophets,' we would come to know that leadership is from the titular affairs which can be transferred, and this is not traditionally impossible." He also states, "'Hujjah of Allah' means that the imam is the people's point of reference in all their affairs, and Allah has designated him and granted him authority over all the affairs which bring benefit and happiness to the people, and likewise are the jurists, for they are the points of reference and leaders of the Ummah."

And they considered themselves as having been appointed by their imams to judge between the people, and as such, the iman of their followers in the leadership of these jurists over them was an aspect of their iman in the leadership of their "infallible" imams. Khomeini mentions a narration from Ja'far as-Sadiq which states, "Make as a judge between you a man who knows our halal and haram, for indeed I have appointed him over you as a judge." After mentioning this narration he states, "Based on what this narration necessitates, the scholars have been appointed by the imam to govern and judge between the people, and their position continues to be safeguarded for them." With that, they considered that if Ahl al-Hall wal- 'Aqd (those who appoint and remove the ruler) selected an individual who was qualified to rule (because he possessed the two conditions they considered to be fundamental, the conditions of being just and having juristic knowledge), it was on the same level as a nass, which they previously made to be a condition for imamah or for being the deputy to the imam.

Through the sum total of what we've mentioned, it becomes clear that the Rafidah today, with their application of the theory of divine imamah – upon which their religion is established – and other principles and theories that branch from it, greatly resemble the mushrikin of the Arabs who would craft idols with their own hands out of dates in order to worship them besides Allah, and would then eat them when they became hungry. As such, the tawaghit of the Rafidah gradually did away with their principles and theories, due to the benefits they found elsewhere, after having initially taken them for centuries as idols which they worshiped and a basis for wala and bara, over which they either established ties of affection or declared enmity.

The Path of those Who Are Guided… Not the Straying of the Misguided

This is how the religion of the Rafidah developed over the course of the past centuries, leading to them affirming the correctness of what that over which they abandoned the jama'ah of the Muslims – their denunciation of the legitimacy of the leadership of the rightly guided khulafa due to the Muslims having selected them, and their claim that a divine text (nass) and prophetic will (wasiyyah) were obligatory for anyone who deserved leadership over the affair of the Muslims. This was so that they could restrict it to 'Ali رضي الله عنه and his sons after him based on what they claimed for them of a nass and wasiyyah, and thereby reject the leadership of all those who assumed leadership over the affair of the Muslims, declare their enmity towards them and fight them, add to their religion, introduce many heresies therein, and go to extremes in fabricating lies against Allah ﷻ, His Messenger, and the Messenger's household, all in order to aid their religion and isolate their madhhab from the religion of the Muslims, to the extent that it became an independent religion established upon shirk and superstition, which they had no narrations

they could depend on in order to follow it and no intellect that they could depend on in order to take from it.

This is how all false madhhabs and misguided groups develop, which claim that they are striving to establish the Islamic State and which proceed upon heretical paths for which they have no evidence or narrations from the righteous Salaf. These heretical paths thus lead them away from the correct path and cast them into the chasms of shirk and kufr even though they claim to want to establish the religion. So they stumble into these chasms as if they were blind and they change their colors as if they were chameleons, to the extent that you would not know of any principle which they use as their foundation. And if they were to agree with some aspect of the truth in some of their statements and deeds, they would not intend by it except that which they intended with any of the paths of misguidance which they had previously followed. So if they were to find within that truth something which they crave, they would cling to it, and if they were to find something other than that, they would criticize it and go back to tossing about in their confusion, searching for guidance on the paths of deviance. As for Ahlus-Sunnah wal-Jama'ah, who proceed upon the prophetic methodology in their endeavor to establish the religion, they are upon one path which they have not left since their prophet ﷺ was sent and until Allah inherits the earth and all those upon it. They were not confused by the various paths, and did not follow any deviant roads. Rather, they cling to the straight path of Allah, which is His Book and the sunnah of His Prophet ﷺ, and they hold firmly to the strong rope of Allah, which is the Jama'ah of the Muslims. They believe in Allah in truth, place their trust in him truthfully, and wage jihad in His path sincerely, and Allah guides them upon the straight path.

Shia pilgrimage to graves and to the shrines of Imams

Sunni Muslims follow the instructions of the Prophet who said, "Allah has cursed the Jews and the Christians for taking the graves of their Prophets and righteous men as places of worship. Do not make the graves of your prophets into mosques, for I forbid you from this." [Al-Bukhârî, Muslim, An-Nasâ'î, and Mâlik]

Out of fear from falling into disbelief, they have been careful to avoid any resemblance to the Christians and the Jews. In another matter, they are also careful to follow the Prophet's orders. He said, "If you ask for anything, then ask Allah, and if you seek help, then seek help from Allah." [At-Tirmidhî; Al-Albânî confirms that it is sahîh (authentic) in his edition of Mishkât Al-Masâbîh.]

Therefore, they address their prayers and supplications to Allah Alone. They do not visit the graves of the dead to ask their favors instead of praying to the Ever-Living God Who does not die, by Whose Hand Alone both harm and benefit come.

As for the Shias, it is a normal thing for them to visit of the graves of their Imams and give money to the custodians of these tombs. All of them approve of this.

One of their scholars, Sheikh Al-Mufîd, tells us in his book Al-Irshâd (Guidance) that

"…just one visit to the grave of Al-Husayn is like performing Hajj (Pilgrimage) a hundred times and performing `Umrah (Minor Pilgrimage) a hundred times; whoever visits Al- Husayn grave is assured Paradise.

Source: Muhammad Ibn Muhammad Ibn An-Nu`mân Ibn `Abdus-Salâm Al-`Ukbarî Al-`Arabî Al- Hâritî Al-Baghdâdî Al-Mufîd Ibnul-Mu`allim (d. 413/1022), Al-Irshâd fî Ma`rifat Hujaj Allâh `alâ Al-`Ibâd, 252; also `Abdullâh Al-Ansârî, Ma`a Al-Khatîb fî Khutûtih Al-`Arîdah, 81. He also says,

"Whoever visits the graves of the Prophet's Household is protected by Allah from the Hellfire and surely will admit him to Paradise."

Source: Ibn Bâbawayh Al-Qummî,`Uyûn Akhbâr Ar-Ridâ, 255; also Al-Ansârî, op. cit., p.18. The Shias, thus, have invented hadîths to describe the merits of visiting these shrines and weeping therein as well as reciting special prayers that have been invented for the purpose of these visits.

Certainly such things would not have been accepted by any member of the Prophet's Household neither would they have liked what Ibn Bâbawayh Al-Qummî said that:

Whoever visits the grave of Imam Ja`far As-Sâdiq or Imam Al- Husayn, has the reward of seventy Pilgrimages, or that to spend the night at Al-Husayn's grave is like visiting Allah's Throne.

Source: Ibn Bâbawayh Al-Qummî, `Uyûn Akhbâr Ar-Ridâ, 2:259; Muhammad Ibnul-Hasan At-Tûsî, Sheikh At-Tâ'ifah (d. 459/1917), Tahdhîb Al-Ahkâm (Abridging Rulings), 6:51; Al-Majlisî, Bihâr Al-Anwâr, pp.101, 105.
Moreover, he tells us that:

Allah Himself visits the grave of `Alî, as do the Prophets and the believers.
Source: Al-Majlisî, Bihâr Al-Anwâr, pp. 100, 257.

Is it possible that people will still be eager to visit Al-Masjid Al-Harâm (the Sacred Mosque) at Mecca if visiting the graves of the Imams is more important and brings a greater reward? This is why they encourage one another to fill their mosques with graves and to build new shrines. A shrine or a grave, they believe, is a more fitting place for worship than mere mosque.

Today the Shias' attention is constantly drawn to the graveyard and the sepulcher.

They kiss the walls of tombs, hang money on them, and address their private prayers to the dead. New graveyards crowd the precincts of old shrines as they believe that whoever is buried near the shrine of an Imam will be protected from the punishment in the grave and on the Day of Resurrection, a door will be opened for him to Paradise.

Thus, there is a clear resemblance between this and the beliefs and practices of the Jews and the Christians. These are the same practices for which Allah has cursed the "People of the Book."

While the Shias remain opposed to the use of Qiyâs (Analogical Deduction), this does not prevent them from making an analogy between the kissing and caressing of the tombs of the Imams and the kissing of the Black Stone at Mecca. But while it is an act of the Sunnah to kiss the Black Stone, this cannot apply to tombs.

The Companions of the Prophet did not do such things. Alî did not kiss the tombs of the Prophet and his household, or hang from the walls and doors of shrines like those who claim to follow him do today.

Any rational person will see that what the Shias and the Sufis do at the graves of Imams and righteous people throughout the Islamic world is just like what the Christians do at their shrines and monasteries where they seek the blessings of statutes of Christ and Mary. Buddhists and Hindus also do the same thing at their temples, and do not neglect to kiss the doors and wail as they present their offerings of food and money and ask for the favors of the dead rather than of the Ever-Living One Who never dies.

As for the Sunnis, they have maintained a moderate position between those who curse the Prophet's Household and those who exaggerate their love for them through seeking their help, travel aiming their graves, considering that visiting such graves of more reward than visiting the Sacred Mosque.

The Sunnis deny that the dead can intermediate between the worshiper and his Lord. A mosque

and a grave are two things that can never be confused in the mind of a true Muslim who devotes his worship to Allah.

Allah has said, {"And [He revealed] that the masjids are for Allah, so do not invoke with Allah anyone."} [72:18]

Not only is it the height of idiocy, but it is also disbelief to go to the mosque and say "O Allah!" and then a little later go to a grave and say "O `Alî, O Al-Husayn!"

If visiting the grave of one of the Imams was equal to performing Hajj a hundred times, then why would a visit to the grave of Allah's Messenger not be equal to this, or more? Why do they insist so much upon the Prophet's Household while neglecting the Prophet himself? Is their love for his family greater than their love for him?

Source: Page 27-30, Hiwar Hadi bayna Sunnah wa Shia, A calm dialogue between Sunnah & Shia by Shaykh Dr. Abdul Rahman Dimashqiah

‘Alee Raḍi-Allāhu 'Anhu said:

“The best of this Ummah after its Prophet ﷺ is Abū Bakr, then 'Umar.”

[تاريخ الخلفاء صفحة ٥٤]

Ali bin Abi Talib, Al Hasan, Al Hussain, Ali Zain Al Abideen and Mousa Al Khadem, All had a son named Umar.

Jafar Al Sadiq, Mousa Al Khadem, Ali Al Redda and Ali Al Hadi (claimed by Shia as Imamas), all had a daughter named Aisha.

Why do they (Shia) insult the companions

You have to be careful! These people (The Rawaafid) are making plans for a distant objective. And this is not something from recent times, but something that has been happening since old times. And they are still in this situation, like Aboe Zur'a said.

Have you ever heard any of them insult Aboe Jahl? or Aboe Lahab? Or Fir'awn? Or Hamaan? Or Qaroen? Or As-Saamiriey? Or Namroet?

We have never heard this from them, nor read in their books. Even though it is clear that they were disbelievers and their actions were repulsive.

Allah has declared that they were disbelievers, and also the Prophet (peace and blessings be upon him).

The Prophet (peace and blessings be upon him) said about Aboe Jahl that he is the Fir'awn of this Ummah. But despite this they do not insult him.

They do not even talk about him. As a matter of fact, they do not even insult Iblees. But they do insult the companions of the Prophet (peace and blessings be upon him).

What was their crime? What was their action? Why do they hate them? Because they are the transmitters of the Qur'aan and the Sunnah.

They are jealous at the good with which they have been blessed. They do not possess any chains of the Qur'aan. Nor do they possess any chains of the Sunnah.

The chains of the Qur'aan and the Sunnah have been transmitted by Ahlu Sunnah wa-l- Djama'a.

What is it that they are aiming for? What they are aiming at is to undermine the Qur'aan and the Sunnah. They are aiming at your faith. They are not aiming at the companions, they are aiming at the faith that has been transmitted to you by the companions.

What have the companions done wrong? Allaah has said regarding the companions:

You see them bowing and prostrating [in prayer], seeking bounty from Allah and [His] pleasure. [48:29]
In other words, it was customary to see them bowing and prostrating.

Are they hypocrites? Allah says concerning the hypocrites:

And when they stand up for As-Salat (the prayer), they stand with laziness.. [4:142]
Who are those concerning whom Allah says:

…compassionate amongst each other. [48:29]
Who are they?

Who are those concerning which Allah said:

And brought together their hearts. [8:63]
Who are they?

Who are those concerning which Allah said:

and merciful among themselves [48:29]
Who are they?

They are aiming at them, aiming at them. Our standpoint regards the companions of the Prophet (peace and blessings be upon him) is not merely regarding them as a person. Despite the fact that we also stand behind them as a person. But because of the fact that they have transmitted this belief to us.

Undermining the companions of the Prophet (peace and blessings be upon him) means to undermine and reject the Qur'aan!

Because the undermining of the companions of the Prophet (peace and blessings be upon him) means to undermine and reject the Sunnah!

Imam Ahmad bin Hanbal was asked concerning a Rafidi neighbor who greats him, should he answer his Salam? He replied “No”. [Sunnah lil-Khilaal, 3/493]

Question: Some of the Du'at (Callers to Islam) and students of knowledge definitively say that the Shi'a and the Rafida are our brothers. Is it permissible for us to say this and what is required [of us] in this regard?

Answer: We absolve and clear ourselves to Allah of them and this speech. They are not our brothers. [Swearing by Allah] They are not our brothers. Rather they are the brothers of Shaitan because they blaspheme and slander the Mother of the Believers A'isha (May Allah be pleased with her), the wife of the Prophet (peace and blessings be upon him).

Allah chose her for His Prophet (Peace and blessings be upon him). As-Siddiqah Bint As-Siddiq. The truthful, daughter of the truthful (her father, Abu Bakr as-Siddiq). They also declare Abu Bakr and Umar to be disbelievers and curse them both. They declare the Sahaba in their entirety to be disbelievers except Ahlul Bayt, [one of whom is] Ali Ibn Abi Talib (May Allah be pleased with him).

Nevertheless, they are enemies of Ali Ibn Abi Talib. He is innocent of and free from them. Ali is our Imam and not theirs. He is an Imam of Ahlus-Sunnah and not of the malevolent and wicked Rafida. So we free ourselves to Allah from them and they are not our brothers.

Whoever says that they are his brothers, he must seek forgiveness from Allah and resolve to change. Allah has made mandatory upon us al-Bara'ah (absolving and distancing oneself) from the people of misguidance and drawing near to the people of Emaan.

…And a sign or that is the ordeal of the Raafidhah is the (same) ordeal as the Jews:

1- The Jews say: It is not right that a king should be from other than the family of Dawood, and the Raafidhah say: It is not right that an Imam should be from other than the descendants of ʻAli.

2- The Jews say: There is no Jihad in the path of Allah until the Dajaal appears, and the sword decends from the sky, and the Raafidhah say: There is no Jihad in the path of Allah until the Mehdi appears, and a caller calls from the sky.

3- The Jews delay Maghrib time until the intricate patterns of the stars become visible, just as the Raafidhah do, and the Prophet, may the peace and blessings of Allah be upon him and his family said:

"My Ummah will not cease to be upon the fitrah until they delay Maghrib until the intricate patterns of the stars become visible."

On the authority of Abee Ayyoub, reported by Ahmed (5/422) and the Hadeeth is Hassan (sound)

4- The Jews turn slightly away from the Qiblah, as do the Raafidhah

5- The Jews sway during prayer, as do the Raafidhah

6- The Jews lower their garments during prayer, as do the Raafidhah

7- The Jews do not see any waiting period for the divorced woman, neither do the Raafidhah

8- The Jews distorted the Taurah, and likewise the Raafidhah distort the Qur'an

9- The Jews say: Allah made obligatory upon us fifty prayers, so do the Raafidhah

10- The Jews are not sincere when they convey Salaam upon the believers, rather they say: As-Saamu Alaikum (i.e. Death be upon you), as do the Raafidhah

11- The Jews do not eat any sea creature that does not have scales, Eel or rabbit, just like the Raafidhah

12- The Jews do not see it permissible to wipe over the Khuffain, neither do the Raafidhah

13- The Jews make (the taking) of money from everybody Halaal, just like the Raafidhah, and Allah has informed us of that in the Qur'an:

قَالُوا لَيْسَ عَلَيْنَا فِي الأُمِّيِّينَ سَبِيلٌ

they say: "There is no blame on us to betray and take the properties of the illiterates (Arabs)."

[Aal ‘Imraan: 75]

…Just like the Raafidhah

14- The Jews make prostration upon “their horns” during prayer, just like the Raafidhah. [Their horns: i.e. the tefillin that the Jews tie to their heads and the stone that the Raafidhah prostrate upon.]

15- The Jews do not prostrate until they make movement with their head a couple of times in a manner like they are going into rukoo’, just like the Raafidhah

16- The Jews hate Jibreel, and say: “He is our enemy from the Angels”, just like the Raafidhah who say: “He made a mistake by giving the revelation to Mohammed, may the peace and blessings of Allah be upon him and his family.”

17- Likewise the Raafidhah agree with the Christians in one characteristic: (And that is) that the Christians do not have for their women any marriage contract, rather they only enjoy them (i.e. have intercourse with them), just like the Raafidhah who get married temporarily, and make them Halaal temporarily (just to have intercourse).

And the Jews and Christians are better than the Raafidhah on two characteristics:

1- The jews were asked who are the best people of your religion? So then they answered: The companions of Musaa.

2- The Christians were asked who are the best people of your religion? So they answered: The deciples of ‘Isa.

So the Raafidhah were asked who are the worst people of your religion, so they answered: The Companions of Mohammed (may the peace and blessings of Allah be upon him and his family)!

They were ordered to seek forgiveness for them however they slander them.

Source:

Shaykhul Islam Ibn Taymiyyah – Minhaaj as-Sunnahtil Nabawiyyah (1/23-28)

Shaykhul Islam Ibn Taymiyyah, may Allah have mercy on him, said:

"The scholars have unanimously agreed that the Raafidhah are the most dishonest and untruthful of all sects. The quality of dishonesty is noted amongst them from their very beginnings, that is why scholars have noted them to be liars."

Ash'hab b. Abdul-Azeez said: I asked Imaam Maalik, may Allah have mercy on him, about the Raafidhah and he said:

"Do not speak to them nor narrate anything from them, for they are dishonest."

Imaam Maalik, may Allah have mercy on him, said:

"The one who curses the Companions of the Messenger of Allah has no share in Islam."

Ibn Katheer said at the exegesis of the verse:

Muhammad is the Messenger of Allah; and those with him are forceful against the disbelievers, merciful among themselves. You see them bowing and prostrating [in prayer], seeking bounty from Allah and [His] pleasure. Their mark [i.e., sign] is on their faces [i.e., foreheads] from the trace of prostration. That is their description in the Torah. And their description in the Gospel is as a plant which procedures its offshoots and strengthens them so they grow firm and stand upon their stalks, delighting the sowers – so that He [i.e., Allah] may enrage by them[1] the disbelievers. Allah has promised those who believe and do righteous deeds among them forgiveness and a great reward.

(Qur'an 48:29)

…from this verse Imaam Maalik, may Allah have mercy on him, established the disbelief of the Raafidhah who despise the Companions of the Prophet. He said:

"They hate them, and whoever hates a Companion is a Kaafir (non-believer) as per this verse."

Imaam al-Qurtubi said:

"Imaam Maalik was right in his statement and was correct in his exegesis of this verse. Whoever ridicules or attacks the narration of a Companion will have disregarded the Sharee'ah of Allah."

Abu Haatim said: 'Harmalah said: I heard Imaam ash-Shaafi'i, may Allah have mercy on him, saying:

"I have not witnessed anyone more accepting of falsehood than the Raafidhah."

Mu'mal b. Ahaab said: I heard Yazid b. Haroon saying:

"Write the narrations of every man of Bid'ah who is not openly professing it or calling others to it except the Raafidhah, for they are liars."

Muhammad b. Sa'eed al-Asbahani said: I heard Shuraik saying:

"I take the knowledge from everyone that I meet, except from the Raafidhah, for they fabricate narrations and see it a religious duty to do this."

Shuraik b. Abdullaah was the Judge of Kufa. Mu'awiyah said: I heard al-A'mush saying:

"I have met many people, all of whom call them liars."

He meant the companions of al-Mughirah b. Sa'eed ar-Raafidhi, who was described by Imaam adh-Dhahabi as a liar.

Shaykhul Islam Ibn Taymiyyah, may Allah have mercy on him, said:

"As for the Raafidhah, the origin of their deviation stems from disbelief, infidelity, and lying. They themselves state this by saying: "Our Deen is Tuqyah." Tuqyah refers to concealing in the heart other than that which you tell people. This is lying and hypocrisy as well."

Abdullaah b. Ahmed b. Hanbal said: I asked my father about the Raafidhah, and he said:

"The ones who swear or curse at Abu Bakr and Umar? Ask Allah to have mercy on them and distance yourself from those who despise them."

Al-Khal'laal narrated that Abu Bakr al-Marwazi said: I asked Abu Abdullaah about those who swear at Abu Bakr, Umar and Aa'ishah (y) and he said:

"I do not see such a person being a Muslim."

Al-Khal'laal said: 'Harb b. Ismail al-Kirmaani informed him that Musa b. Harun b. Ziyad said I heard Al-Firyabi being asked about one who swore at Abu Bakr, and he responded that he was Kaafir, and he was asked whether or not one should perform Jinazah prayer for that individual and he answered 'no.'

When Imaam Ibn Hazm, may Allah have mercy on him, was debating with the Christians and they had brought the books of the Raafidhah to refute him, he said:

"The Raafidhah are not Muslims, their statements can not be held against the Deen. This is a sect that came about after the death of the Prophet by about 25 years. It is a sect that is similar to the Jews and Christians in terms of disbelief and dishonesty."

Abu Zur'ah ar-Razi said:

"If you see a man defaming one of the Companions of the Messenger of Allah, know that he is a disbeliever."

The Permanent Committee in Saudi Arabia was asked a question. The questioner and a group of people were living near a group who adhered to the Ja'fari (Shi'ite) Maddhhab.

Some Sunni Muslims refused to eat from their slaughtered animals and others ate from them. Is it lawful for a Sunni to eat from them, while it is known that they call upon Ali, al-Hasan and al-Husain during times of ease and hardship?

The Permanent Committee comprised of Shaykh Abdul-Aziz b. Baz, Shaykh Abdur-Razaq al-Afifi, Shaykh Abdullah b. Ghudayan and Shaykh Abdullah b. Qa'ood, may Allah reward them all, answered:

"All praise be to Allah, and may Allah praise the Prophet and render him safe from ever derogatory thing. If the issue is as is mentioned by the questioner, that there are people who adhere to the Ja'fari Madth'hab, and they call upon Ali, al-Hasan and al-Husain, then they are polytheists, who have apostatized from Islam. We seek refuge with Allah from that. It is not lawful to eat of their slaughtered animals for it is considered 'Maitah' i.e. an unlawful animal. Even if the name of Allah is mentioned before it was slaughtered."

The scholar Abdullaah b. Abdurrahmann b. al-Jibreen, may Allah preserve him, was asked a question in which it states:

We have a Raafidhi who works as a butcher. Sunni Muslims bring their animals for him to slaughter. There are a few restaurants that do business with him. What is the ruling of doing business with this Raafidhi? What is the ruling of their slaughtered animals? Wa alaikum as salam wa rahmatullaahi wa barakatuh.

He responded:

"The animal slaughtered by the Raafidhi is not lawful for us, nor is it lawful to consume. The majority of the Raafidhah are polytheists, for they call upon Ali in times of need, even during Arafah, the Tawaf and Sa'ee.

They call unto his children and their Imaams, as we have heard on numerous occasions. This is a form of greater Shirk. It is also apostasy which one should be killed over.

They adulate Ali, may Allah be pleased with him, and attribute to him traits that belong to Allah alone, as we have heard them doing so in Arafah. With this they are apostates for they made Ali a God and a Creator, who has power over the affairs of the universe, and knows the unseen and has the power to harm and extend benefit.

They also desecrate the Qur'an, and claim that the Companions of the Messenger of Allah

distorted it and omitted from it certain things that relate to the family of the Messenger of Allah.

They do not adhere to its text nor use it as a proof.

They also defame the great Companions of the Messenger of Allah, especially the three, Abu Bakr, Umar and Uthman, and the mothers of the believers and the famous Companions the likes of Anas, Jabir and Abu Hurairah.

They do not accept their Hadeeth for they claim them to be non-Muslims.

They do not adhere to the hadeeth mentioned in Saheeh Bukhari and Muslim, except for those narrations that are on the authority of Ahlul-Bait.

They use falsified proofs and at times bring no evidence for what they say. They are hypocritical and say contrary to what they conceal in their hearts. They say: 'He who does not have Tuqyah has no Deen.' We do not accept their claims that they love us, or that they are our brothers, for hypocrisy is the creed they hold to."

Source:

Fundamental Shi'ite Beliefs by Abdullaah b. Muhammad as-Salafi

Mut'ah

Imaam Muslim said in his Saheeh:

Baab Nikaah al-Mut'ah wa bayaan annahu ubeeha thumma nusikha thumma ubeeha thumma nusikha wastaqarra tahreemuhu ilaa Yawn il-Qiyaamah

(Chapter on Mut'ah marriage and the statement that it was permitted, then abrogated, then permitted, then abrogated, and this prohibition remains in effect until the Day of Resurrection).

From Iyaas ibn Salamah from his father, who said: "The Messenger of Allah (peace and blessings of Allah be upon him) gave sanction for contracting temporary marriage (mut'ah) for three nights in the year of Awtaas [after the Battle of Humayn in 8 AH], then he forbade it." (2499)

From al-Rabee' ibn Sabrah from his father: on the day of the Conquest (of Makkah) the Messenger of Allah (peace and blessings of Allah be upon him) forbade temporary marriage (mut'ah) with women. [Saheeh Muslim, 2506]

And also from him (may Allah be pleased with him): that the Messenger of Allah (peace and blessings of Allah be upon him) forbade mut'ah and said:

"It is forbidden from this day of yours until the Day of Resurrection, and whoever has given anything [as a dowry] should not take it back."

[Saheeh Muslim, 2509]

From 'Ali ibn Abi Taalib: that the Prophet (peace and blessings of Allah be upon him) forbade temporary marriage to women and the flesh of donkeys at the time of Khaybar. This was narrated by al-Tirmidhee, who said: the hadeeth of 'Ali is hasan saheeh and this is what was followed by the scholars among the companions of the Prophet (peace and blessings of Allah be upon him) and others… this is also the view of al-Thawri, Ibn al-Mubaarak, al-Shaafa'i, Ahmad and Ishaaq. Sunan al-Tirmidhee, 1040.

Refuting Mut'ah

Praise be to Allah. Mut'ah or temporary marriage refers to when a man marries a woman for a specific length of time in return for a particular amount of money.

The basic principle concerning marriage is that it should be ongoing and permanent. Temporary marriage – i.e., mut'ah marriage – was permitted at the beginning of Islam, then it was abrogated and became haraam until the Day of Judgement.

It was narrated from 'Ali (may Allah be pleased with him) that the Messenger of Allah (peace and blessings of Allah be upon him) forbade mut'ah marriage and the meat of domestic donkeys at

the time of Khaybar. According to another report, he forbade mut'ah marriage at the time of Khaybar and he forbade the meat of tame donkeys. [Narrated by al-Bukhari, 3979; Muslim, 1407]

It was narrated from al-Rabee' ibn Sabrah al-Juhani that his father told him that he was with the Messenger of Allah (peace and blessings of Allah be upon him) who said,

"O people, I used to allow you to engage in mut'ah marriages, but now Allah has forbidden that until the Day of Resurrection, so whoever has any wives in a mut'ah marriage, he should let her go and do not take anything of the (money) you have given them."

[Narrated by Muslim, 1406]

Allah has made marriage one of His signs which calls us to think and ponder. He has created love and compassion between the spouses, and has made the wife a source of tranquility for the husband. He encouraged us to have children and decreed that a woman should wait out the 'iddah period and may inherit. None of that exists in this haraam form of marriage.

A woman who is married in a mut'ah marriage, according to the Raafidis – i.e. the Shi'ah, who are the ones who say that this is permissible – is neither a wife nor a concubine.

But Allah says (interpretation of the meaning):

"And those who guard their chastity (i.e. private parts, from illegal sexual acts)

Except from their wives or (the slaves) that their right hands possess, for then, they are free from blame;

But whoever seeks beyond that, then those are the transgressors"

[al-Mu'minoon 23:5-7]

The Raafidis quote invalid evidence to support their argument that mut'ah is permissible. For example:

(a) They quote the verse in which Allah says (interpretation of the meaning):

"…so with those of whom you have enjoyed sexual relations, give them their Mahr as prescribed…"

[al-Nisa' 4:24]

They say: this verse indicates that mut'ah is permissible, and the word 'their mahr (ujoorahunna – lit. their dues or their wages)' is evidence that what is meant by the phrase 'you have enjoyed sexual relations' is mut'ah.

The refutation of this is the fact that prior to this Allah mentions the women whom a man is forbidden to marry, then he mentions what is permissible for him, and He commands the man to give to the woman he marries her mahr.

The joy of marriage is expressed here by the word enjoyment ('of whom you have enjoyed sexual relations'). A similar instance occurs in the Sunnah, in the hadeeth of Abu Hurayrah according to which the Messenger of Allah (peace and blessings of Allah be upon him) said:

"Woman is like a bent rib, if you try to straighten her you will break her. If you want to enjoy her, then enjoy her while she still has some crookedness in her."

[Narrated by al-Bukhari, 4889; Muslim, 1468]

The mahr is referred to here as ajr (lit. dues or wages), but this does not refer to the money which is paid to the woman with whom he engages in mut'ah in the contract of mut'ah. The mahr is referred to as ajr elsewhere in the Book of Allah, where Allah says (interpretation of the meaning):

"O Prophet (Muhammad)! Verily, We have made lawful to you your wives, to whom you have paid their Mahr (bridal-money given by the husband to his wife at the time of marriage)…"

[al-Ahzaab 33:50]

Thus it becomes clear that there is no evidence in this verse to suggest that mut'ah is permissible.

Even if we were to say for argument's sake that this verse indicates that mut'ah is permitted, we would still say that it is abrogated by the reports in the saheeh Sunnah which prove that mut'ah is forbidden until the Day of Resurrection.

(b) The reports that some of the Sahaabah regarded it as being permissible, especially Ibn 'Abbaas.

The refutation here is the fact that the Raafidis are following their own whims and desires, because they regard the companions of the Prophet (may Allah be pleased with them) as kaafirs, then you see them quoting their actions as permissible in this instance and in others.

With regard to those who said that it is permissible, they are among those who did not hear that it had been forbidden. The Sahaabah (may Allah be pleased with them) – including 'Ali ibn Abi Taalib and 'Abd-Allaah ibn al-Zubayr – refuted Ibn 'Abbaas's view that mut'ah was permitted.

It was narrated from 'Ali that he heard Ibn 'Abbaas permitting mut'ah marriage, and he said,

"Wait a minute, O Ibn 'Abbaas, for the Messenger of Allah (peace and blessings of Allah be upon him) forbade it on the day of Khaybar and (he also forbade) the meat of tame donkeys."

[Narrated by Muslim, 1407]

The Sunnis and the Shi'ah agree that temporary marriage was regarded as an allowable thing in the early days of Islam. This is confirmed by both Imaams Al-Bukhari and Muslim and other compilers of hadeeth.

The Sunnis, however, believe that temporary marriage was later forbidden and contradict the Shi'ah for continuing to practice it. They (the Shi'ah) still rely on early hadeeths and reports that confirm temporary marriage while neglecting later saheeh [authentic] ones that forbid it.

The Sharee'ah clearly tolerated temporary marriage, at one point, but it was later forbidden absolutely and for all time. Wine was also tolerated and deemed allowable in the beginning of Islam, but later prohibited. By the same token, the Companions used to eat the flesh of domestic donkeys before being prohibited.

In a nutshell, temporary marriage, wine, and domestic donkey flesh were all forbidden after having been allowable.

Shi'ah scholars recognize that some hadeeths are abrogated by later ones. Their books also support the repeal of verses in the Qur'an by hadeeths. [Al-Murtada, Nahjul-Balaghah, p. 26.]

With regard to temporary marriage, Shi'ah scholars view that it was forbidden by 'Umar Ibnul-Khattab, while 'Ali Ibn Abu Talib confirmed its prohibition during his Caliphate, and the Companions did not object to this.

'Ali would not confirm something that was incorrect, and he would not as well conceal any part of religious knowledge that came to him. Allah took the covenant of people who have knowledge to explain the truth, and not to conceal any part of what they know.

Further, the Prophet (sallallaahu alayhi wa sallam) has said,

"Whoever conceals anything of religious knowledge will be bridled on the Day of Resurrection with a bridle of fire."

Abu Dawud and At-Tirmidhee, and Al-Albaani confirms that it is a saheeh (authentic) hadeeth, see Al-Albaani, At-Targhib, No. 116

Besides, the temporary marriage practiced and propagated by the Shi'ah is completely different from the one that was once allowable in the early days of Islam and later forbidden for good.

Consider the following points:

The Shi'ah have made temporary marriage an essential pillar of religion, and declared that whoever maintains that it is forbidden has denied religion. According to Ibn Babawayh Al-Qummi [As-Saduq] and Al-Kashani, Imaam Ja'far As-Sadiq said:

"Temporary marriage is [a part] of my religion and the religion of my predecessors. Whoever practices it practices our religion. Whoever denies it denies our religion, — believes in something other than our religion."
Source: Ibn Babawayh Al-Qummi, Man la Yahduruhu Al-Faqih, 3:366 and Fathul-Allah Al-Kashani, Tafsir Manhaj As-Sadiqin, 2:495.

The Shi'ah hold that temporary marriage is an act of merit that averts Allah's wrath. According to them, the Prophet (sallallaahu alayhi wa sallam) said,

"Whoever contracts a temporary marriage is safe from the wrath of the Compeller [Allah]."
Source: Fathul-Allah Al-Kashani, Tafsir Manhaj As-Sadiqin, 2:493.

The Shi'ah link temporary marriage with Allah's forgiveness, and claim that Jibril (Gabriel) said to the Prophet (sallallaahu alayhi wa sallam) during his ascension to heaven,

"O Muhammad, Allah said, 'The women of your nation who have contracted a temporary marriage will earn My forgiveness.'"
Source: Ibn Babawayh Al-Qummi, Man la Yahduruhu Al-Faqih, 3:463.

According to Ibn Babawayh Al-Qummi, a man came to Imaam Ja'far As-Sadiq and asked whether the person who contracts a temporary marriage be rewarded? "If he does it for the Sake of Allah Almighty," the Imaam replied:

"Allah will record a good deed for him for every word he tells her. He will earn the forgiveness of Allah for sleeping with her. [Afterwards,] when he bathes himself, he will be forgiven for every drop of water that touches him."
Source: Ibid. 3:366.

The Shi'ah made temporary marriage a deed to be rewarded with Paradise. They strongly believe that thanks to it, a person will be ranked with the Prophets in Paradise. They claim that the Prophet (sallallaahu alayhi wa sallam) said:

"Whoever contracts a temporary marriage is safe from the wrath of the Compeller [Allah]. Whoever contracts twice will be among the righteous. And whoever contracts three times will approach my rank in Paradise."
Source: Ibid. 3:366.

The Shi'ah scholars caution people that failure to contract a temporary marriage will reduce their reward on the Day of Resurrection. They say:

"Whoever leaves the world without having contracted a temporary marriage will be brought back on the Day of Resurrection mutilated."
Source: Fathul-Allah Al-Kashani, Tafsir Manhaj As-Sadiqin, 2:495.

There is no limit on the number of temporary wives a man can have at one time. A man could marry as many as he likes in this way, even a thousand or more. [Source:Muhammad Ibnul-Hasan Ibnut-Tusi Shaykh of At-Ta'ifah, Al-Istibsar fima Ikhtulifa fihi min Al-Al-Akhbar, 3:143 and Muhammad Ibnul-Hasan Ibnut-Tusi, Shaykh of At-Ta'ifah, Tahdhib Al-Ahkam, 7:259.]

The Shi'ah scholars permit temporary marriage to a virgin, without the permission of her guardian, and without witnesses. [Source: Muhammad Ibnul-Hasan Ibnut-Tusi, Shaykh At-Ta'ifah, Tahdhib Al-Ahkam, 7:254 and Najmud-Din Al-Hilli, Shara'i Al-Ahkam, 2:186.]

This contradicts the Prophet's (sallallaahu alayhi wa sallam) manifest instructions,

"No marriage [is valid] except with [the consent of] a guardian and [in the presence of] two witnesses."

Related by Imaam Ahmad on the authority of 'Aa'ishah, and is regarded as a saheeh (authentic) hadeeth by Ibn Hibban, Al-Bayhaqi and Ad-Daraqutni. See Al-Albaani, Irwaa Al-Ghalil, No. 1858.

The Shi'ah scholars also permit temporary marriage with underage girls.

According to Al-Kaafi, Ja'far As-Sadiq was asked about whether a young girl could be taken as a temporary wife. He said, "Yes, so long as she is not (so young) as to be mislead." When someone asked him what this meant, he said, "Ten years." [Source: Al-Kafi fi Al-Furu', 5:463, At-Tusi, Al-Istibsar, 3:145, and Tahdhib Al-Ahkam, 7:255.]

The Shi'ah scholars also permit anal copulation with wives and claim that Imaam 'Ali Ar-Rida maintained that this was permitted by a verse in the Qur'an, "… since Lut (Lot) said to his people {"…O my people, these are my daughters; they are purer for you…"} [Source: At-Tusi, Al-Istibsar, 3:243 and Tahdhib Al-Ahkam, 7:514.]

According to them, Lut said so though he knew that his people did not want to have intercourse through the vagina.

According to the Shi'ah scholars, there is no need to ask a woman before entering into a temporary marriage with her whether she is already married or a prostitute, since the only condition for temporary marriage is to pay an agreed upon sum of money (mahr) to the woman.

According to an account related by Al-Kulayni, a man once came to Ja'far As-Sadiq and said, "I travel from time to time and it could happen that I see an attractive woman, but I cannot be sure whether she is married or not." Ja'far told him, "It is not your responsibility to discover this. You only need to pay her the dowry."

Who knows, perhaps temporary marriage would help fallen women abandon prostitution, as Khomeini mentions in his book Tahrir Al-Wasilah. [Source: Cf. At-Tusi, Tahdhib Al-Ahkam, 7:253]

The Shi'ah scholars maintain that the minimum time limit for a temporary marriage may be a month, or a day, or may be even an hour or less. The minimum time is simply the time it takes for a man to have intercourse with a woman. [Source: Al-Kafi fl Al-Furu', 5:460 and At-Tusi, Al-Istibsar, 3:151.]

They call this "loaning private parts." But, if a man contracts a temporary marriage with a prostitute, and pays her the marriage settlement in exchange for sex, is this still prostitution?

Besides, if we accept that the minimum period for temporary marriage is one month, as some Shi'ah scholars maintain, then a woman could "marry" twelve men in the course of a year. What kind of honorable and respectable Muslim would allow his daughter, or sister, or mother, to marry twelve men every year?

Further, how many could she marry if the minimum period was less than one month? Could a woman spend her time jumping from bed to bed and say this is in the name of the Sharee'ah? Where is the decency and modesty Islam has given women? Does this not contradict the hadeeth in which the Prophet (sallallaahu alayhi wa sallam) has said,

"Indeed, I have been sent to perfect noble manners"?

Al-Bukhari, Al-Adab Al-Mufrad No. 273 and Al-Albaani, Silsilat Al-Ahadeeth As-Saheehah, No. 45.

Those who zealously defend temporary marriage still refuse to allow their sisters, daughters, and mothers, to practice it believing that what is good for others is not good for them.

This calls to mind an argument between two people, one Sunni and one Shi'ah, about the temporary marriage:

"What is your opinion about temporary marriage?" the Sunni asked.

"It is allowed, and a good thing," the Shi'ah replied.

"I am a stranger here," said the Sunni, "and have no wife in this country, could you lend me your sister or daughter as a temporary wife until I go back to my country?"

The Shi'ah lost his temper and started cursing and insulting him.

Temporary marriage is an offense against women's honor and a despicable thing that turns them into a cheap commodity in the hands of those who hope to change doctrine [from Sunni to Shi'ah].

The Shi'ah use temporary marriage to entice the weak spirited, and entangle them in their sect and present temporary marriage as an advantage of Shi'ism, something other Muslims do not

have.

Lust in the name of religion may attract young people who have little control of themselves. Those with base natures will be attracted to the unrestricted indulgence of sexual desire. The notion of temporary marriage denies women's honor in the name of love for the Household of the Prophet and lowers the lofty and noble status of women guaranteed by Islam.

Source: Page 83-89, Hiwar Hadi bayna Sunnah wa Shia, A calm dialogue between Sunnah and Shi'ah by Shaykh Dr. Abdul Rahman Dimashqiah

Taqiyyah

In The Name of Allah, The Most Merciful The Bestower of Mercy

Firstly:

Taqiyyah, in the usual and well-known sense, is one of the basic principles of the Ithna-Ashʻari Raafidis; Ahl as-Sunnah wa'l-Jamaaʻah differ from them concerning it and it is something that takes them beyond the boundaries of the straight path of Allah.

The Raafidah consider this taqiyyah to be of lofty virtue and high station in their religion. Kulayni (a figurehead of theirs) said in Usool Al-kaafee (the main book containing their heretical and polytheistic beliefs) that nine-tenths of (their) religion is based on taqiyyah and one cannot be (ascribed to the Raafidah religion) if he has no taqiyyah. [Usool Al-kaafee 2/217]

Taqiyyah in their religion means presenting outwardly something that is different from what one believes inwardly, as an act of religious devotion. Thus they attributed lying and deceit to the religion of Allah, wrongfully and out of enmity.

Al-Haafidh Ibn Hajr (may Allah have mercy on him) said:

It (taqiyyah) is to be cautious of making known what is in (one's) heart of belief or other than it to others.

End of quote: Fat-hul baaree 12/314

This corrupt belief has nothing to do with the beliefs (ʻaqeedah) of Ahl as-Sunnah. According to Ahl as-Sunnah, lying is one of the attributes of the hypocrites. A person may keep on lying and persist in lying until he is recorded with Allah as a liar. These people tell lies and persist in lying in all things, then they regard that as part of their beliefs and religion.

The way of Ahl as-Sunnah wa'l-Jamaaʻah is based on truthfulness and justice; lying is not part of their religion, praise be to Allah.

Shaykh al-Islam Ibn Taymiyyah (may Allah have mercy on him) said:

The Raafidis are the most ignorant and mendacious of sects, and the furthest removed from any knowledge of the texts or rational evidence. They regard taqiyyah as one of the basic principles of their religion, and they tell lies about Ahl al-Bayt (the Prophet's family), the extent of which is known only to Allah. They even narrated from Jaʻfar as-Saadiq that he said: "Taqiyyah is my religion and the religion of my forefathers." But taqiyyah is one of the signs of hypocrisy; in fact in their case, they say verbally that which is not in their hearts, and this is the essence of hypocrisy.

End quote from Majmooʻ al-Fataawa, 13/263

He also said:

As for the Raafidis, the basis of their innovation is heresy and the deliberate lying that is widespread among them. They affirmed that when they said: Our religion is taqiyyah. This means that one of them says verbally something other than what is in his heart, and this is lying and hypocrisy. Yet despite that they claim that they are the (true) believers, to the exclusion of other Muslims, and they describe the earliest believers as apostates and hypocrites, when they are the ones who deserve this description. There are no people among those who outwardly profess to be Muslims who are closer to hypocrisy and apostasy than them, and there is no greater number of apostates and hypocrites in any other group than in theirs.

End quote from Minhaaj as-Sunnah an-Nabawiyyah, 1/30

It says in al-Mawsooʻah al-Muyassarah (1/54), which discusses the basic beliefs of the Shiʻah:

Taqiyyah:

They – meaning the Imaami Shiʻah – regard it as one of the basic principles of their religion, and they regard the one who does not practise it as being the same as one who does not pray. It is obligatory and it is not permissible to refrain from it until the hidden imaam appears. Whoever refrains from it before he appears has gone beyond the pale of the religion of Allah, may He be exalted, and the religion of the Imaamis.

End quote.

Dr. Naasir ibn ʻAbdullah al-Qafaari said:

Al-Mufeed defined taqiyyah for them as follows:

Taqiyyah means concealing the truth, concealing belief in it, concealing one's true beliefs from those who differ from one and not showing openly that which may lead to negative consequences in religious or worldly terms.

Thus al-Mufeed defined taqiyyah as concealing beliefs for fear of harm from those who disagree with them – namely Ahl as-Sunnah, as is usually the case when they use this term. In other words, it means making an outward display of following the madhhab of Ahl as-Sunnah (which they regard as false), and concealing the Raafidi madhhab, which they believe is true. Hence some Sunnis think that those who adhere to this belief are worse than the hypocrites, because the hypocrites believe that what they are concealing of disbelief is falsehood, and they make an outward display of being Muslims out of fear. But in the case of these people, they think that what they are concealing is truth, and that their path is the way of the Messengers and Imaams.

End quote from Usool Madhhab ash-Shiʻah al-Imaamiyyah, 2/805

Secondly:

Taqiyyah – as an idea or concession to be used in extreme circumstances, on a temporary basis – is known to Ahl as-Sunnah, but it is different from the taqiyyah practised by the Raafidis in both general and specific terms. According to Ahl as-Sunnah, it is something to be resorted to when one has no other choice, and it is an extraordinary measure to be used only in times of extreme necessity.

Ibn al-Qayyim (may Allah have mercy on him) said:

Taqiyyah means saying something contrary to what one believes, for fear of harm that may befall him if he does not resort to taqiyyah.

End quote from Ahkaam Ahl adh-Dhimmah, 2/1038

The basis for it being permissible is the verse in which Allah, may He be exalted, says (interpretation of the meaning):

"Let not the believers take the disbelievers as Awliya' (supporters, helpers, etc.) instead of the believers, and whoever does that will never be helped by Allah in any way, except if you indeed fear a danger from them"

[Aal 'Imraan 3:28]

The words "except if you indeed fear a danger from them" mean:

Except in the case of one who fears their evil in some countries or at some times. In that case, he may dissimulate (use taqiyyah) by changing his outward behaviour (to protect himself from their evil), without changing what he believes and intends in his heart. For example, al-Bukhari narrated that Abu'd-Darda' said: We smile in the faces of some people when our hearts are cursing them (inwardly).

End quote from Tafseer Ibn Katheer, 2/30

It says in al-Mawsoo'ah al-Fiqhiyyah, 13/186-187:

The view of the majority of Sunni scholars is that the basic principle concerning taqiyyah is that it is disallowed; it is only permissible in the case of necessity, and is permitted only to the extent that is necessary. Al-Qurtubi said: The basic principle concerning taqiyyah is that it is not permissible unless there is the fear of death, severing of a limb or extreme harm, and there is no report to the contrary as far as we know, except that which was reported from Mu'aadh ibn Jabal among the Sahaabah and from Mujaahid among the Taabi'een.

End quote.

According to Ahl as-Sunnah, in order for taqiyyah to be permissible, there should be fear of harm and the individual should not have any other means of avoiding harm except by resorting to taqiyyah. It is also stipulated that the harm that is feared should be of a type that is extremely hard to bear. The one who resorts to taqiyyah should also note that if he has any other option that does not involve committing a haraam action, then he must choose it. He should also note that he should not indulge in the concession to such an extent that it goes beyond the limits of taqiyyah to the level of negligence by committing haraam actions after achieving what is necessary. The basic principle concerning that is what Allah, may He be exalted, said concerning the one who is forced by necessity (interpretation of the meaning):

"But whosoever is forced by necessity without wilful disobedience, nor transgressing due limits, (for him) certainly, your Lord is Oft-Forgiving, Most Merciful"

[al-An'aam 6:145]

Allah, may He be exalted, referred to taqiyyah when He said (interpretation of the meaning):

"Let not the believers take the disbelievers as Awliya (supporters, helpers, etc.) instead of the believers, and whoever does that will never be helped by Allah in any way, except if you indeed fear a danger from them. And Allah warns you against Himself (His Punishment)"

[Aal 'Imraan 3:28]

Here, Allah warns of His punishment, lest the one who resorts to taqiyyah is tempted to persist in it.

He should also pay attention to his intention, and have the intention that he is only doing something haraam out of necessity; he knows that it is haraam, but he is availing himself of the concession granted by Allah. If he does it, taking the matter lightly and thinking that there is nothing wrong with it, then he will fall into sin.

See: al-Mawsoo'ah al-Fiqhiyyah, 191-200

Dr. Naasir al-Qafaari said:

In Islam, taqiyyah is usually used with the disbelievers.

Allah, may He be exalted, says (interpretation of the meaning):

"except if you indeed fear a danger from them"

[Aal 'Imraan 3:28]

Ibn Jareer at-Tabari said:

The taqiyyah mentioned by Allah in this verse is that which is resorted to in order to protect oneself from the disbelievers, not from anyone else. Hence some of the early generations thought that there is no taqiyyah after Allah caused Islam to prevail. Mu'aadh ibn Jabal and Mujaahid said: Taqiyyah was practised during the early days of Islam, before the Muslims grew strong. But now Allah has caused the Muslims to prevail so there is no need for taqiyyah. But the taqiyyah of the Shi'ah is practised with the Muslims, especially Ahl as-Sunnah, to the extent that they think that the best of eras was the era of taqiyyah, as was stated by their shaykh al-Mufeed. This may also be noted in the texts that they attribute to the imams, because they regard Ahl as-Sunnah as being worse in disbelief than the Jews and Christians, because the one who rejects the twelve Imaams is worse than one who rejects Prophethood.

Taqiyyah – according to Ahl as-Sunnah – is a concession to be used in times of necessity, hence Allah – may He be glorified – exempted it from the principle that prohibits taking the disbelievers as supporters and helpers.

Allah, may He be glorified, says (interpretation of the meaning):

"Let not the believers take the disbelievers as Awliya (supporters, helpers, etc.) instead of the believers, and whoever does that will never be helped by Allah in any way, except if you indeed fear a danger from them. And Allah warns you against Himself (His Punishment), and to Allah is the final return"

[Aal 'Imraan 3:28]

Allah, may He be glorified, has forbidden taking the disbelievers as supporters and helpers, and has issued a stern warning concerning that, as He says, "and whoever does that will never be helped by Allah in any way" i.e., and whoever transgresses the prohibition issued by Allah in this regard, has severed his connection with Allah. Then He, may He be glorified, says: "except if you indeed fear a danger from them" i.e., except for those who, in some countries or at some times, may fear their evil; in that case he may protect himself from them by his outward words and actions, not by his inward beliefs and intentions.

The scholars are unanimously agreed that taqiyyah is a concession that is allowed in the case of necessity. Ibn al-Mundhir said: They are unanimously agreed that if a person is forced to say words of disbelief, to the extent that he fears for his life, and he speaks words of disbelief when his heart is content with faith, he is not to be deemed a disbeliever.

But the one who chooses to be steadfast in this situation is better. Ibn Battaal said: And they are unanimously agreed that the one who is forced to disbelieve but chooses to be killed will have the greatest reward with Allah.

But among the Shi'ah, taqiyyah is something else altogether. For them it is not a concession; rather it is one of the pillars of their religion, like the prayer or greater.

End quote from Usool Madhhab ash-Shi'ah al-Imaamiyyah, 2/806-807.

To sum up:

There is a great difference between taqiyyah in the religion of Allah and taqiyyah in the religion of the Raafidis. In Islam it is a concession in cases of necessity, but for the Raafidis it is nine-tenths of religion, and the one who has no taqiyyah has no religion, according to them.

Ibn Baabawayh (an Shi'i scholar) said:

Our belief concerning taqiyyah is that it is obligatory, and the one who gives it up is like one who gives up prayer.

End quote from al-I'tiqaadaat, p. 114

As-Saadiq (one of their Imams) said:

If you said that the one who gives up taqiyyah is like the one who gives up prayer, you would be right.

[Jaami' al-Akhbaar, p. 110; Bahaar al-Anwaar, 75/414, 412]

What a great difference there is between the two!

And Allah knows best. (s)

A Warning Against the Spread of the Deen of the Rawafidh (Shia) in Algeria and Other Muslim Lands

All praise belongs to Allah, may Salaat and Salaam be upon the Messenger of Allah, his Companions and all those who follow his way.

To proceed:

Indeed that which brings great sadness is that the destructive madhhab of the Rawafidh has been given scope and many opportunities to spread in the region of the Arab Muslim lands. It has actually become intensely widespread and those behind its propagation are the Rulers of the Iranian Persian lands, Ayaat of Iran and the Mullahs who are the enemies of Islam, of The Truth, of Tawheed and its people. They exert themselves with everything that is precious and of value in disseminating this madhhab which is accompanied with harsh zeal and a frightening plot to seize all the Muslim lands.

They do this with their destructive madhhab which is established on:

Making Takfeer (declaring to be non-Muslims) of the Companions of Muhammad – sallallaahu alayhi wa sallam.
Rejecting the Sunnah of Muhammad – sallallaahu alayhi wa sallam – because it has come via the truthful and faithful Companions of Muhammad – sallallaahu alayhi wa sallam.
Distorting the Qur'an and applying texts regarding the Kuffaar and Munaafiqoon (hypocrites) to the Companions of Muhammad – sallallaahu alayhi wa sallam.
Further applying texts, which mention the threat of the Hellfire to the Companions of Muhammad – sallallaahu alayhi wa sallam – especially to Abu Bakr and Umar – radiallaahu anhuma.
Applying the Ayaat (verses) of praise and the promise of Allah exclusively to themselves and the Family of the Prophet -sallallaahu alayhi wa sallam. However, Allah has freed the family of the Prophet – sallallaahu alayhi wa sallam – from the extremist madhhab of the Rawafidh and their principles of disbelief which are founded upon this disbelief.
From their deviance is that they apply the Ayaat (verses) of the Tawheed of Allah which indicate worshipping Him alone – such as the saying of Allah:

And Allah has said: Do not take for yourselves two deities. He is but one God

[an-Nahl: 51]

– to their Imams!

How much have they distorted the texts of the Qur'an? Whoever wishes to know the reality of their religion should read their fundamental sources such as 'al-Kafi' by Kullayni, Tafseer al-Qummi and Tafseer al-'Ayaashi, which has even exceeded the Jews and the Christians in terms of distortion!

From what fills the heart with grief is that this deviant, destructive madhhab has begun to be disseminated in Algeria. Indeed we have read and heard that a large number of these people have embraced the 'Aqeedah of Raafidhah (Shia). A number of them study in the Raafidhi city called Qum, though there has been opposition to this from the government and from some of the scholars, however it has been weak. Where is the required concern from them for Islam and Tawheed?!

And where is the concern for the Qur'an and the Sunnah? Where is the concern for the Companions of Muhammad – sallallaahu alayhi wa sallam?!

O you Algerians – government and the people – indeed your remaining silent on the spread of this movement and its madhhab will – and I swear by Allah – have disastrous results in relation to your Deen, your worldly matters, your politics and your Hereafter when you meet your Lord because you remained silent about the greatest of evils and the greatest of dangers upon your Deen and your worldly matters.

I ask Allah to awaken the senses of the Muslims and their intellects in order to face this destructive danger. An imperative aspect of what they are facing is keeping away from their websites, which promote and spread evil and major deviancy.

A clarification of some of the Principles of the Raafidhah (Shia):

1. From their principles is making Takfeer of the Companions and to attack them. This is a type of destruction of Islam, which has never been known except to cause destruction. This is why they try to convey this Takfeer in the best way they can.

2. From their principles is that Imamate is from the fundamentals of the Deen, which is extremism from them. The fundamentals of the Deen were explained by the Messenger of Allah – sallallaahu alayhi wa sallam – and Imaamate is not from them.

3. According to them, knowing the twelve Imams is from the fundamentals of the Deen and whoever is ignorant of the twelve Imams is regarded by them to be a Kaafir (disbeliever).

4. The Imams are, in their view, infallible (protected from sinning) and are protected from any neglect or forgetfulness. They favour them over the Prophets and Messengers – alayhim as-salaam.

5. They believe that their Imams know the Unseen and that they manage and control every single atom within the universe. This is from the greatest acts of disbelief as they have made their Imams associates with Allah regarding the knowledge of the Unseen and the control of the universe.

6. They falsely claim that the Messenger of Allah – sallallaahu alayhi wa sallam – recommended that Ali – radiallaahu anhu – be the Khaleefah. They claim that the Companions illegally and forcefully took the Khilafah from him. This claim is the greatest of lies and it is the foundation

of their misguidance and their tyranny against the Companions, their Takfeer of them and their cursing them.

7. From their superstitions and stories is that they have a Mahdi from the Prophet's – sallallaahu alayhi wa sallam – family whom they await and that he has been in a cave for more than 1200 years who they claim is the 12th Imam. This Imam does not exist, this Mahdi has not even been created. The Mahdi that the Messenger of Allah – sallallaahu alayhi wa sallam – mentioned is true, however, he is not the one that the Rawafidh (Shia) claim is the Mahdi. From their stories is that Musa bin Jafar (d. 183AH) – who the Rawafidh claim is one of their Imams – said to a person during his time: 'If you live then you will meet him.' Since then, 1249 years have passed and they still have not met him. This is proof that this was a slander and a lie against Musa.

8. From their fundamental principles is having Eemaan (faith) that a person is brought back to life after having died and that, according to their Deen, whoever does not believe this is a Kaafir. Al-Aloosi said in 'Mukhtasir at-Tuhfa al-Ithna Ashareeyah' (pp200-201):

'The Madhhab of Ahlus-Sunnah is that the dead do not return to the worldly life before the Day of Judgement. All of the Imaamiyyah (Shia) sect and some of the other sects of the Rawafidh (Shia) say that some of the dead will return.

They claim that the Prophet – sallallaahu alayhi wa sallam – and the one that he bequeathed (meaning: Ali), the two generous ones (Hasan and Hussain) along with their enemies – by which they mean the three Khulafaa', Mu'aawiyah, Yazeed, Haaroon, Ibn Ziyaad and their likes – and other Imams and their people who were killed will all be brought back to life after the Mahdi appears and they (i.e. the Prophet – sallallaahu alayhi wa sallam -, Ali, and Hasan and Hussain) will punish everyone that oppressed their Imams and they will take revenge from them, before the arrival of the Dajjaal, then they will die awaiting resurrection on the Day of Judgement.'
May Allah fight the Rawafidhah.

9. From the foundations of their beliefs is their claim against the Companions that they distorted the Qur'an. Allah forbid that the Companions of the Messenger of Allah – sallallaahu alayhi wa sallam – may Allah be pleased with them all – distorted even one word from the Book of Allah. Rather, those who distorted it are actually the Rawafidh. How many times have they distorted the wordings of the Qur'an and its meanings? Most of their distortion concerns the Ayaat of the promises of Allah and His warnings and Ayaat regarding the Kuffaar and Munaafiqoon, which they apply to the Companions of the Messenger of Alla ah – sallallaahu alayhi wa sallam – whereas it is the Rawafidh who rightfully deserve that these Ayaat are applied to them.

10. From the greatest of their fundamentals is Tuqeeyyah (lying to cover up their falsehood). They regard it to be nine tenths of their Deen and that whoever does not have Tuqeeyah has no Deen. They ascribe this saying to Abu Jafar that he said: 'Allah – Azza wa Jall – insisted for us and you to have Tuqeeyah.' They also say that he said: 'Tuqeeyah is from my religion and the religion of my fathers and whoever does not have Tuqeeyah has no Eemaan.' [See al-Kafi by Kulaani 2/217-218]

11. From their religion is to build structures over graves, especially the graves of their Imams, and to perform Tawaaf around them and to seek aid from the inmates of the graves. They give huge amounts of money to them and take oaths and sacrifices at the doors to these structures. These are from the greatest types of Shirk.

12. From the important matters of their Deen is temporary marriage – which the Messenger of Allah – sallallaahu alayhi wa sallam – only made a concession for when there was a need and it was a necessity. However, this was later abrogated by Allah on the tongue of the Messenger of Allah – sallallaahu alayhi wa sallam. From the narrators of the prohibition of temporary marriage was Ali – radiallaahu anhu – himself. The Shia made temporary marriage permissible and narrated so-called 'narrations' showing its virtue something which both the Sharee'ah and the intellect reject. For example, their saying: 'Whoever gratifies his pleasure with a believing woman then it is as though he visited the Ka'bah 70 times.'

They say: 'Trustworthy narrators narrated from as-Saddiq – alayhis-salaam – saying, 'Indeed temporary marriage is from my Deen and the Deen of my fathers. Whoever acts upon it then he has raised our Deen, whoever rejects it then he has rejected our Deen and has believed in other than our Deen.'

Temporary marriage in this form, according to them, is from their greatest fundamentals such that if one were to leave it, it would be regarded as Kufr (disbelief).

There are some narrations from them regarding this, from them is this:

'Whoever performs temporary marriage once, then his rank will be like the rank of al-Hussain – alayhis-salaam . Whoever performs temporary marriage twice, then his rank will be like the rank of al-Hasan – alayhis-salaam . Whoever performs temporary marriage three times, then his rank will be like the rank of Ali – radiallaahu anhu. Whoever performs temporary marriage four times, then his rank is the like of my status.'
This statement of theirs 'alayhis-salaam' is from their expressions while, in reality, what should be said regarding the one who is a Companion is 'radiallaahu anhu' or 'rahimahullaah' for a Taabi'ee (the follower of the Companions) and those after them.

This is a brief insight into the Deen of the Rawafidh although their deviancy and disbelief fills up volumes of books.

Slandering Aisha Ra

Moreover, the scholars of Islam are all agreed that whoever condemns ‘Aa’ishah for that of which Allah has stated she is innocent is a kaafir, because he has rejected Allah’s statement of her innocence in Soorat al-Noor.

Imaam Ibn Hazm quoted a report with an isnad going back to Hishaam ibn ‘Ammaar, who said:

“I heard Maalik ibn Anas say:

‘Whoever curses Abu Bakr should be whipped, and whoever curses ‘Aa’ishah should be killed.’

He was asked,

‘Why do you say that concerning (the one who curses) ‘Aa’ishah?’

He said,

‘Because Allah says concerning ‘Aa’ishah, may Allah be pleased with her (interpretation of the meaning):

“Allah forbids you from it [slander] and warns you not to repeat the like of it forever, if you are believers.”

[al-Noor 24:17]’”

Maalik said:

“Whoever accuses her goes against the Qur’an, and whoever goes against the Qur’an should be killed.”

Ibn Hazm said:

“This comment of Maalik’s is correct, and it is complete apostasy to reject Allah’s words that clearly state her innocence.”

Abu Bakr ibn al-‘Arabi said:

“Because the people who slandered ‘Aa’ishah accused a pure and innocent person of immorality, then Allah exonerated her. So everyone who accuses her of that of which Allah has stated she is innocent is rejecting what Allah says, and everyone who rejects what Allah says is a kaafir. This is the opinion of Maalik, and the matter is very clear to those who have insight.”

Al-Qaadi Abu Ya'laa said:

"Whoever slanders 'Aa'ishah, by accusing her of that of which Allah stated her innocence, is a kaafir, without doubt. More than one imaam stated this ijmaa' (consensus) and gave this ruling."

Ibn Abi Moosaa said:

"Whoever accuses 'Aa'ishah, may Allah be pleased with her, of that of which Allah stated she was innocent has left the religion (is no longer a Muslim) and has no right to marry a Muslim woman."

Ibn Qudaamah said:

"It is a part of the Sunnah to say 'May Allah be pleased with her' after mentioning the wives of the Prophet (peace and blessings of Allah be upon him), Mothers of the Believers who are pure and innocent of any evil. The best of them are Khadeejah bint Khuwaylid and 'Aa'ishah al-Siddeeqah bint al-Siddeeq, whose innocence was stated by Allah; (they are) the wives of the Prophet (peace and blessings of Allah be upon him) in this world and the next. Whoever accuses her of that of which Allah has stated her innocence has rejected the words of Allah All-Mighty."

Imaam al-Nawawee, may Allah have mercy on him, said:

" 'Aa'ishah's innocence of that of which she was accused is stated definitively in the Qur'an. If anyone doubts that (may Allah protect us from such a thing), he becomes a kaafir and an apostate, by the consensus of the Muslims."

Ibn al-Qayyim, may Allah have mercy on him, said:

"The Ummah is agreed that whoever slanders her is a kaafir."

Al-Haafiz ibn Katheer said, in his Tafseer:

"The scholars, may Allah have mercy on them, all agreed that whoever accuses or slanders her after the revelation of this aayah is a kaafir, because he has rejected the Qur'an."

Badr al-Deen al-Zirkashi said:

"Whoever slanders her is a kaafir, because the Qur'an clearly states her innocence."

Al-Haafiz ibn Katheer, may Allah have mercy on him, said:

"I.e., Allah would not have made 'Aa'ishah the wife of the Messenger of Allah (peace and blessings of

Allah be upon him) if she had not been good, because he is better than any good person. If she had been bad, she would not have been fit to marry him from a shar'i point of view, and Allah would never even have decreed it.."

Finally, let us remember that the most beloved of all people to him (peace and blessings of Allah be upon him) was 'Aa'ishah al-Siddeeqah bint al-Siddeeq, as is proven in the report of 'Amr ibn al-'Aas, who said:

"The Messenger of Allah (peace and blessings of Allah be upon him) put me in charge of an army during the ghazwah (campaign) of al-Salaasil. I came to him and asked him,

'O Messenger of Allah, who among the people is most beloved to you?'

He said,

'Aa'ishah.'

I asked, 'Who among men?'

He said,

'Her father.'

I asked, 'Then who?'

He said,

'Umar,'

then he mentioned a number of others."

So whoever feels hatred towards the beloved of the Messenger of Allah (peace and blessings of Allah be upon him) will deserved to be despised by him on the Day of Resurrection.

And Allah knows best.

From:

'Aqeedat Ahl al-Sunnah wa'l-Jamaa'ah fi'l-Sahaabah al-Kiraam by Naasir al-Shaykh, 2/781, and I'tiqaad Ahl al-Sunnah fi'l-Sahaabah by Muhammad al-Wahaybi, p. 58

Some questions to ask Shia's

1. The Shias believe that Ali (radiAllahu Anhu) was infallible. Nevertheless, we find him – as confessed by the shias themseleves – giving his daughter Umm Kulthum, the full sister of al-Hasan and Husaain (RadiAllahu Anhu), in marriage to Umar ibn Al Khattab (Radiallahu `anhu).

The Shias must here accept one of two bitter choices:

First: That Ali (radiAllahu Anhu) was not infallible, for he gave his daughter in marriage to an unbeliever and to believe this definitely contradicts the main foundation of the Shia Ideology. Not only this, it goes further to nullify the claim of infallibility of all other imams who came after him.

Second: That Umar (radiAllahu Anhu) was a Muslim and that Ali accepted to be his father in law and accepted him to be his son-in-law.

2: The Shias claim that Abu Bakr (radiAllahu Anhu) and Umar (radiAllahu Anhu) were unbelievers. But we find that Ali (radiAllahu Anhu), an infallible Imam according to the shias, accepted and endorsed their caliphates and pledged his allegiance to each of them, one after the other and never revolted against them.,

Why? Does this take away Ali's infallibility or prove `Umar (radiAllahu Anhu) was a Muslim ?

Imām Bukhārī (rahimahullah):

Woe to the one who has prayed behind a Rafidhi (Shia)!

[Khalq Afal al-Ibaad (p. 125)]

Ibn Taymiyyah:

“The Raafidhah (Shia) have no purpose except to destroy Islaam.”

[Minhaaj us-Sunnah (v. 7 p. 415)]

إذا أردت أن ترى ظلمة المعصيه فانظر في وجوه الرافضة
“If you want to see the darkness of sins, take a look at the face of the Rafidah (Shia).”
— Imam Ibn al Qayyim| Ighathatu lahfaan (1/477)